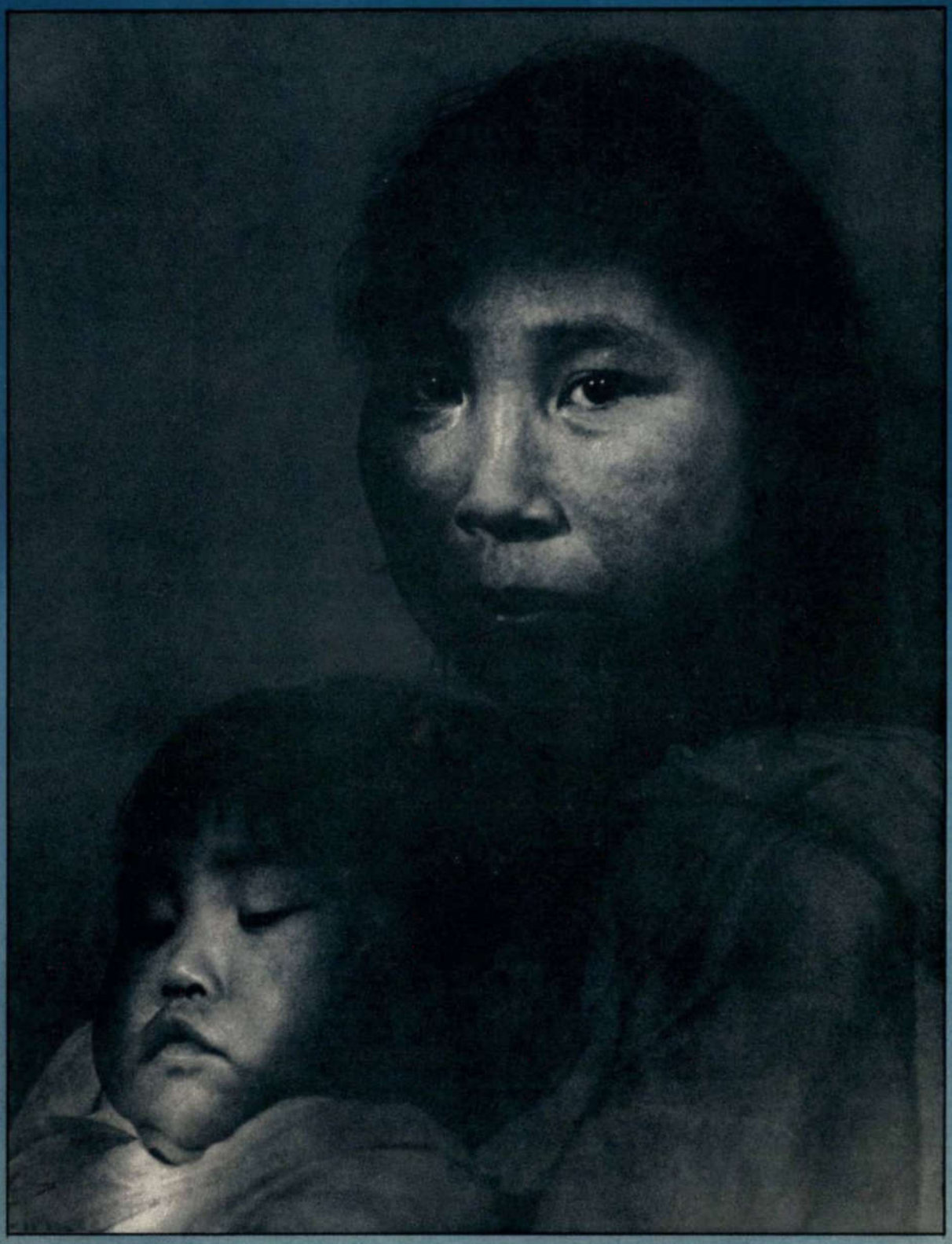
The Beaver

WINTER 1965



Eskimo trapper with Arctic Fox skins.

THIS IS THE ARCTIC– Canada's newest frontier served now, as in the past, by the men of the Hudson's Bay Company.

Hudson's Bay Company

INCORPORATED 2ND MAY 1670

The Beaver

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The young Eskimo mother treated her little son with such fond tenderness.
Photo by Michael Marton

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Iroquois warrior (story page 4) drawn in 1787 by J. Grasset de St Sauveur.

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HUDSON'S BAY HOUSE

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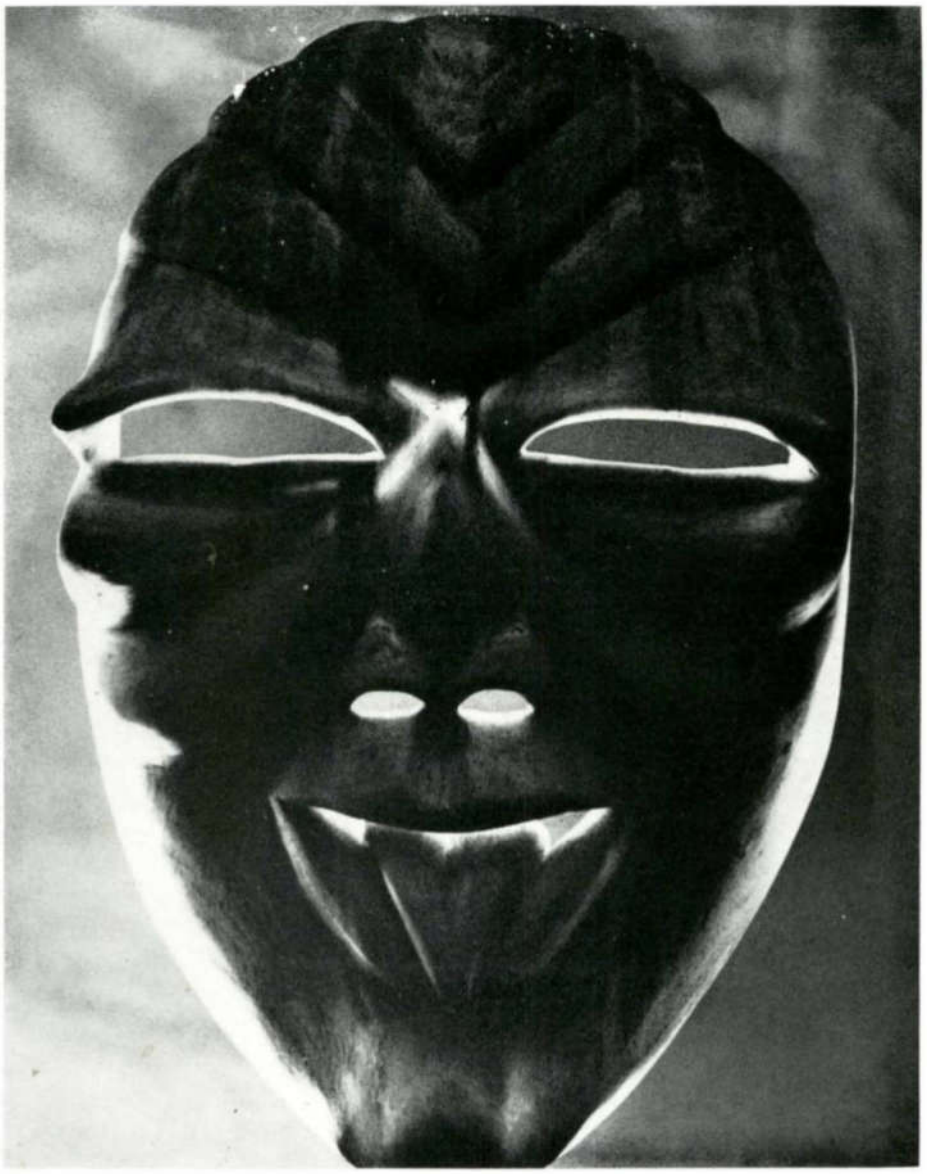
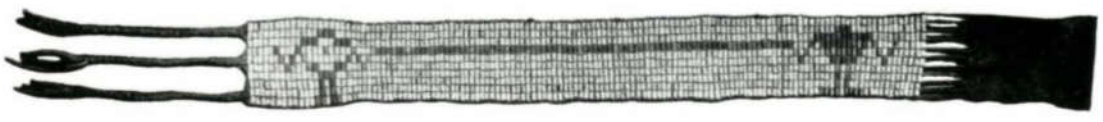


THE CAUGHNAWAGAS

BY FRED BRUEMMER



THE IROQUOIS INDIANS of Caughnawaga, a reservation across the St Lawrence River from Montreal, have been guided in most of their endeavours during the last 300 years by a penchant for adventure.

Under the French regime they were feared and famous warriors. In the last century they crossed the continent as canoe-men of the North West and the Hudson's Bay Companies. They guided huge rafts down the turbulent Ottawa River. They took part in the Red River expedition to crush the Riel rebellion and they braved the cataracts of the Nile to try and save General Gordon, besieged by the Mahdi in Khartoum. And they adapted to the modern era by becoming North America's most skilled and daring high-steel workers.

In a roundabout way their history begins in 1647, five years after Montreal was founded, when the Jesuits were granted land at Laprairie on the south shore of the St Lawrence.

The Jesuits were then embarking on the risky attempt to convert the warlike Iroquois, a confederation of five powerful tribes, the Mohawks, Onondagas, Oneidas, Cayugas and Senecas, all sworn enemies of the French. Their success was sporadic and, since they had little control over the converts, often of short duration. In 1667, five Oneidas, led by a Christian convert, Tonsohoten, arrived at the Laprairie mission and said they would like to settle there. They were baptized the following year at Quebec by Bishop Laval.

This gave the Jesuits an inspiration. If they could collect all their converts in one mission village, they could ensure that the Indians' new-found faith would not falter. Directives went out to the missionaries in the field and gradually Christian Iroquois left their longhouse villages to settle at Laprairie.

In the next years the St Francois-Xavier mission moved four times (mainly to escape the too wordly influence of white settlers), always a few miles upriver, to settle finally at its present location in 1716. The French named it Sault St Louis (the old name for the Lachine Rapids), but it was more commonly called Caughnawaga, from the Mohawk *Ga-hna-wa-ge* (or *Ka-na-wa-ke*) meaning "at the rapids." By 1672, more than 400 Indians had settled at Caughnawaga and the *Jesuit Relations* say twenty-two tribes were represented, with Mohawks, Onondagas and Hurons numerically in the lead.

The Jesuits were delighted with their success and so, for different reasons, were the temporal authorities of New France. In the protracted wars of the 17th and 18th centuries the Iroquois sided, as a rule, with the English. All, that is, except the Caughnawagas. They became staunch allies of the French, taking part in nearly every battle. They knew every mile of territory to the south and through their spy system were usually well aware of what the English were planning. In a long angry letter to the Lords of Trade in London, Livinius van Schaick, an Albany alderman, wrote in 1696: "... without them [the Caughnawagas] it would have been impossible for the French to preserve Canada." And in 1724, Cadwallader Colden, surveyor-general (and later governor) of New York wrote: "In time of war they gave the French intelligence of all designs here against them ... and from them we might expect the greatest mischief ..., seeing that any part of our province is as well known to them as to any of the inhabitants."

In time of peace, though, it was the French who did the complaining, because the Caughnawagas proved a pretty independent lot. Instead of bringing their furs to Montreal, as the French felt they should, they sold them at Albany because the English paid better. "Sault St Louis has become a sort of republic and it is here alone that foreign trade is carried on at present," Governor Beauharnois complained in a letter to the French minister, Count de Maurepas.

The nearly incessant raids and wars seriously decimated the Caughnawagas, and they replenished their forces by adopting prisoners, a common Iroquois practice. Quite a few of these prisoners were English and Dutch. One was James Smith, who was captured by Caughnawagas in 1755 at the ill-fated attack on the French Fort Duquesne (now Pittsburgh), led by General Braddock and George Washington.

The 18-year-old Smith was formally adopted by the Caughnawagas, a painful procedure but still preferable to the fate of his fellow prisoners, who were tortured to death. After running the gauntlet, his hair was pulled out, "like plucking a turkey," except for a small spot on the crown. He was elaborately painted and then repeatedly ducked in a nearby river by a few squaws.

Then the Indians gave him weapons, tobacco and pipe, and their chief said: "My son, you are now flesh of our flesh and bone of our bone. By the ceremony performed this day, every drop of white blood was washed out of your veins. You are taken into the Caughnawaga nation.

Opposite page: A modern mask by Caughnawaga carver Harold Deer. In early times the False Face secret medicine society used grotesque masks. Below: an old wampum belt in the National Museum; the pattern of the shell beads served as a mnemonic record of special events.

. . . You are one of us by an old strong law and custom." From that day forward the Indians never made any distinction "between me and themselves".

They spent most of their time in extensive hunting expeditions in the Lake Erie region. Gradually Smith came to like and even admire his captors. They lived "in love, peace and friendship together, without dispute. In this respect they shame those who profess Christianity." Their physical endurance amazed him. In winter a blanket, worn over breechclout and leggings was their only protection against the cold. They left their possessions anywhere. Indians, they explained, do not steal from one another. "They say they never did until the white people came among them and taught some of them to lie, cheat, steal, and swear."

In 1759 his group of Indians returned to Caughnawaga, "a very ancient Indian town about nine miles above Montreal". Smith escaped, was imprisoned at Montreal and later exchanged for a French prisoner.

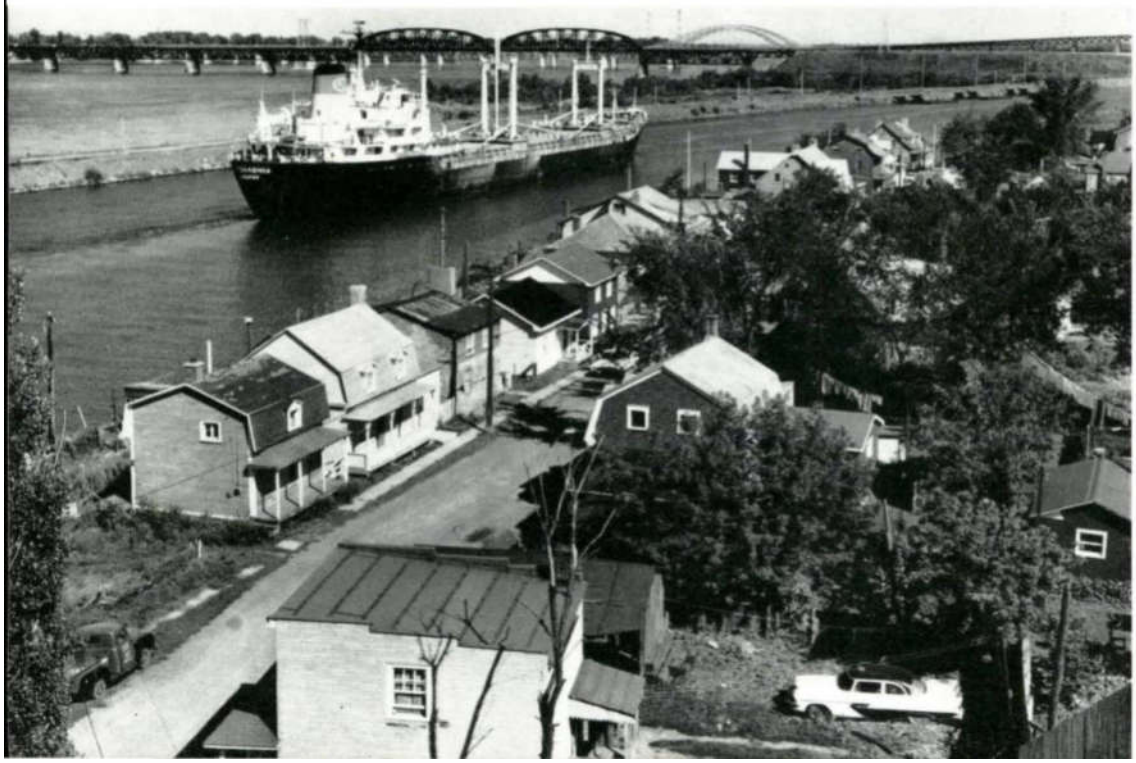
Earlier Caughnawaga became the hub of one of New France's most unusual commercial activities. In 1716 a learned Jesuit, Father Joseph Francois Lafitau, discovered, near the mission building "la précieuse plante de Ginseng de Tartarie". The Chinese considered ginseng a panacea and particularly prized it as a reputed restorer of vanishing virility. Its dried roots were worth three times their weight in silver. So the Caughnawagas temporarily buried the tomahawk to dig up ginseng, roaming as far as Massachusetts in search of the precious plant. By 1752, some 500,000 francs worth of ginseng was exported annually, but within another decade the plant had been nearly exterminated.

When New France's hour of destiny approached, the Caughnawagas apparently had a shrewd idea for whom the bell tolled. Montcalm only hoped for their neutrality and to ensure this he sent Antoine de Bougainville (who later became an admiral, a senator, and the first Frenchman to sail around the world) to Caughnawaga because "he has more money than he knows what to do with". Bougainville became a good friend of the Indians, lavishing such presents as 150 pounds of tobacco and 10 pounds of vermilion paint upon his hosts when he visited them. They stayed neutral, but that did not save Montcalm.

The English, so long the arch-enemies of the "Praying Mohawks" as they used to call them, treated the Caughnawagas at first with benevolent suspicion. They reduced the seigniory of Sault St Louis to 12,000 acres (roughly the size of the present reserve) and later transferred it from the Jesuits to the Indians.

In the war of 1812 the Caughnawagas distinguished themselves at the Battle of Beaver Dam of Laura Secord fame. Their commander, Lieutenant Fitzgibbon wrote in his report: ". . . not a shot was fired on our side by any but the Indians. They beat the American detachment into a state of terror and the only share I claim is taking advantage of a favourable moment to offer [the Americans] protection from tomahawk and scalping knife."

On the whole, though, the Caughnawagas were quite ready to leave the warpath for more peaceful pursuits. They enrolled in increasing numbers as canoe-men in the fur brigades of the North West Company and, after the merger of this company in 1821 with the Hudson's Bay Company transferred their allegiance to the latter. They crossed the Rocky Mountains before 1820. Some mingled



Part of Caughnawaga village on the St Lawrence Seaway. In the background is the railway bridge where the Caughnawagas started their career as high-steel workers 79 years ago.

Caughnawaga is a stronghold of lacrosse, a traditional Iroquois game in which villages often contended.

Crawling inside a great steel girder on a construction job, Lloyd Leclaire checks riveting.

with the Salish, others travelled down to the Oregon territory and north to Athabasca. They were usually referred to as the Iroquois.

Daniel Williams Harmon, wintering partner of the North West Company in New Caledonia, noted in his journal on 13 October 1818: "For several years past, Iroquois from Canada have been in the habit of coming into different parts of the North West country, to hunt the beaver, &c. The Natives of the country, consider them as intruders." Further he mentions that two Carrier Indians of Stuart Lake killed an Iroquois, his wife and two children while they were sleeping.

About a dozen Iroquois accompanied Alexander Ross of the Hudson's Bay Company on the Snake Country Expedition in 1824, but apparently they proved to be a thorough nuisance. "Unruly, ill-tongued villains," he calls them in his journal.

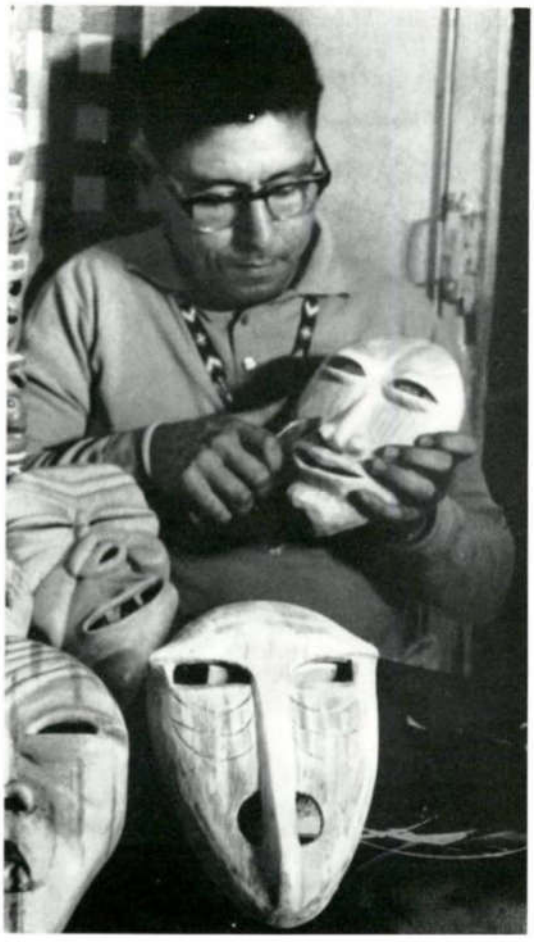
Governor George Simpson of the Hudson's Bay Company was nearly always accompanied by Caughnawaga Indians on his famous trips to the far-flung posts of his empire. His departure from Lachine in 1833 is described by Samuel Thompson in his *Reminiscences of a Canadian Pioneer*: "With him [Simpson] were some half dozen officers, civil and military, and the party was escorted by six or eight Nor'West canoes, each thirty to forty feet long, manned by some twenty-four Indians, in the full glory of war paint, feathers, and most dazzling costume."

In 1860 the Prince of Wales (later King Edward VII) was in Montreal to open Victoria Bridge. On 29 August he was the guest of Governor Simpson at the country home of the 'Little Emperor' on Isle Dorval. To make the visit memorable, Governor Simpson, a master at pomp and circumstance when the occasion required, marshalled his Indian forces. When the prince's boat approached he saw "a flotilla of nine large birchbark canoes in a line to the head of the island . . . their crews composed of 100 Iroquois Indians from Caughnawaga, . . . being costumed *en sauvage*, gay with feathers, scarlet cloth and paint." The Indians escorted the prince and his party to the island where they were received by Sir George Simpson. During the elaborate luncheon the birch-bark fleet "in full song" paddled around the island. Later Sir George and his guests embarked in the canoes and were paddled to Lachine, headquarters of the Hudson's Bay Company.

Powerfully built high-steel man Andrew Horn at work in New York.

With nimble fingers Mrs Mary Jacobs deftly picks up tiny beads with her needle to make a belt, successor to the wampum made of cut, drilled and polished pieces of shell.

Howard Deer, one of Caughnawaga's elected chiefs, carves traditional style masks. In ceremonies of the False Face Society of old the masks were wooden representations of bodiless mythical beings.



Three days after this gay event, Governor Simpson was stricken by apoplexy. He died on 7 September at the age of about 73 after forty years service in Rupert's Land, all but the first as a governor. The Indians who had accompanied him on so many journeys came to chant their lament. "The Caughnawaga Indians escorted the melancholy cortege from the House [Hudson's Bay House] to the landing where the train was waiting; and as the coffin was placed in the car . . . the red men and their squaws sang a wild and doleful but solemn dirge in commemoration of the departure to 'The Great Chief' above the sky of one of their best friends," reported the *Evening Pilot*.

When the need for canoe-men dwindled, the Caughnawagas found another trade that suited their adventurous and roving temperament. They steered the great lumber rafts, mainly white pine for the British navy, down the Ottawa River. These rafts, several hundred annually by 1820, were assembled on the upper Ottawa and divided into smaller units for shooting the rapids, a dangerous specialty at which the daring Iroquois excelled.

It was their ability to conquer rapids that led a select group of Caughnawagas to Egypt. In 1884 the forces of

the Mahdi had encircled Britain's famous General Gordon at Khartoum in the Sudan. The relief expedition under Lord Garnet Wolseley was making painfully slow progress, hampered by the rapids of the Nile. In this emergency Wolseley remembered the legendary skill of the Caughnawaga canoe-men. He had served in Canada and in 1870, accompanied by Caughnawagas, had led a small expedition of British regulars and Canadian militia overland to suppress Riel's Red River uprising.

Lord Wolseley sent an urgent appeal to Canada and fifty Caughnawaga volunteers, led by Chief Louis Jackson, embarked for Egypt. Jackson later wrote a delightful but now unfortunately very rare booklet about their adventures—and misadventures.

The Caughnawagas spoke enough English "for boating purposes, but no more". On the Nile they had to command boats manned mainly by Dongolese, who spoke no English at all. It was not exactly an ideal combination to conquer the cascading cataracts of the Nile. "These Dongolese generally understood just the contrary of what they were ordered to do . . . and we were continually patching boats on account of these fellows. Scolding was no good, they neither understood nor cared." At least, Chief Jackson remarks philosophically, "they were excellent swimmers".

After getting one load upriver, the Indians would take the boats downriver with "much dodging of rocks and islands, which gave some excitement. This shooting of the rapids was a surprise to the Egyptian soldiers and they came rushing out of their huts with their children, goats and dogs and stood on the beach to see the North American Indian boatmen".

At least the boats were good. "All the boys agreed with me that whilst the Nile river boats would have been no use on the Ottawa, they could not be improved upon for the Nile service".

But too much time had already been lost. Khartoum fell and General Gordon was killed before the relief column arrived. The Indians sailed from Alexandria in February 1885, "proud to have shown the world that the dwellers on the banks of the Nile, after navigating it for centuries, could still learn something of the craft from the Iroquois Indians of North America".

In 1886 the Dominion Bridge Company began construction of the railroad bridge for the C.P.R. across the St Lawrence from Lachine to a point just below Caughna-

waga village. Bridge builders then were mostly ex-sailors who were used to heights. As the bridge began to jut out above the river, these men watched in open-mouthed amazement as groups of curious Caughnawagas clambered on the narrow girders above the void with nonchalant ease.

The Indians' lack of acrophobia had already been noted by John Lawson, an English surveyor and traveller in America, who wrote in 1714: "They will walk over deep Brooks, and Creeks on the smallest Poles, and that without any Fear or Concern. Nay, an Indian will walk on the Ridge of a Barn or House and look down the Gable-end and spit upon the ground, as unconcerned, as if he was walking on Terra firma."

A young Indian at Caughnawaga sports a traditional hair style of the Iroquois.

Below: Long words of Mohawk language appear on cross in Caughnawaga cemetery. The steel crosses mark graves of high-steel men who became victims of their dangerous profession.

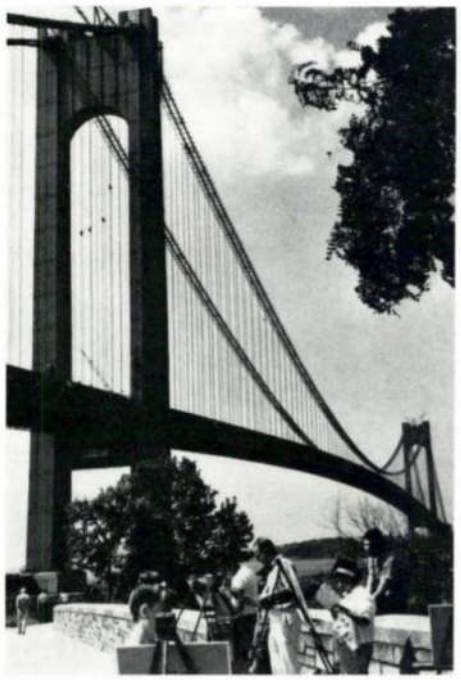
Seeing the Indians' cat-like agility and complete lack of fear, company officials hired some and trained them as riveters, regarded as the most dangerous work on high steel. The Indians of Caughnawaga had found a new vocation. Today more than seventy-five per cent of Caughnawaga's men work on high steel.

In the last seventy-eight years Caughnawaga Indians have had a major share in the construction of nearly every major building and bridge in North America. They worked on George Washington Bridge in New York and Golden Gate Bridge in San Francisco. They riveted the steel skeleton of the United Nations building. They took part in the construction of the 102-storey Empire State Building and, twenty years later, in 1951, when it was decided to cap the 1,250-foot structure with a 222-foot antenna it was again mainly Caughnawaga Indians who did the job. Some helped build the grain elevators at Churchill on Hudson Bay. Others were sent by major construction companies to South America and the Middle East where their skill as high-steel workers was required.

They have the sort of dry humour that suits men who constantly risk their lives. "The fall is nothing. It's arriving that's so unpleasant." "It doesn't make any difference whether you fall 100 or 1,000 feet. The result is pretty much the same." "I hear they are bringing out a manual for high-steel men. It's called 'How to grow wings—quickly'."

All this does not detract from the fact that the Indians are keenly aware of the dangers of their work. When the centre span of Quebec City's cantilever bridge collapsed in 1907, ninety-six people were killed. Thirty-five of them were Caughnawagas. Their village cemetery is studded with steel crosses, erected over the graves of men who paid with their lives for their daring.

In the 1920s and 1930s, with skyscrapers mushrooming on Manhattan Island, Caughnawaga Indians began to settle in Brooklyn and now more than 400 live there. They have settled within a couple of city blocks in the North Gowanus district, near Atlantic Avenue and Schermerhorn Street, with perhaps the greatest concentration on State Street, where some apartment buildings are almost entirely occupied by Caughnawaga Indians. They have their favourite bar, the Wigwam, and most eat at the same restaurant where one sometimes hears as much Mohawk spoken as English. (The Caughnawaga Indians are now nearly invariably referred to as Mohawks, although they are of mixed origin. But of the Iroquois tribes who settled at Caughnawaga, the Mohawks were the most numerous and their language and traditions



The Verrazano-Narrows bridge opened in November 1964 at the approach to New York harbour was built, in part, by Caughnawaga Indians. The four dots in the 690-foot tower arch are high-steel men working on cables. Eddie Diabo tightens a cable covering. Pat Stacey guides derrick on a rising skyscraper near Trinity Church in New York.

finally became those of the village. The Indians now refer to themselves as Mohawks. A century ago they usually called themselves Iroquois, which would be more accurate.)

But no matter where they live or how far their work takes them, home to these Indians is Caughnawaga, a sprawling settlement along the St Lawrence Seaway. This village of 4,000 inhabitants (1,485 in 1884; 2,017 in 1902) is full of contrasts. Next to splendid modern homes, stand old tar-papered houses. Only about a hundred homes have running water. Residents from the others fetch their water at old-fashioned village pumps. None of the streets have names and the houses are not numbered. In a way, Caughnawaga reflects the proud individualism of its inhabitants.

Many of them commute between Caughnawaga and New York. They leave Sunday night, drive with only a short break to New York where they spend their work week and return Friday night to the reserve. Even those who live on a more permanent basis in New York, usually spend some weeks or even months each year at Caughnawaga. Many have become foremen and superintendents, but even this has only enticed a few to live permanently in the States. Their favourite song in Brooklyn ends with the rousing finale: "*Ka-na-wa-kê tê-tsi-te-we*"—"Let's go back to Caughnawaga".

When the twelve-storey high stainless steel Unisphere was built as a symbol of New York's 1964 World Fair and destined to become a permanent monument for Flushing Meadows Park, most of the work was carried out by Caughnawaga Indians. The globe has 126 'windows', each marking a world capital. Near the apex of the Unisphere is a 127th window, lit red at night. It was installed as a fitting tribute to the Indians, and marks Caughnawaga, the 'capital' of North America's most famous high-steel workers. ◆

BY W. A. McKAY

Part IV - Conclusion

the story of
THE CANADIAN FUR TRADE

DURING THE EARLY PART of the nineteenth century the North West Company continued to exploit its fur trading empire westward beyond the mountains. In 1805 Simon Fraser, a young partner in the company, had established Fort McLeod, the first trading post west of the Rockies in what is now British Columbia. The following year he built Fort St James on Stuart Lake and Fort Fraser on Fraser Lake and having organized fur trade in the area, set out to trace the Columbia River from its source to the sea.

Fraser was unfortunate in one respect. The source of the river he started on didn't connect with the mouth of the river he was looking for. By 2nd July 1808 he had traversed the longest and least navigable river in British Columbia but it was not until he reached its mouth and took latitudinal observations of his position that he realized that he had discovered a whole new waterway and "bitterly disappointed, named it after himself". It is unfortunate that none of his companions kept a journal on this occasion. It would have been interesting to read their reactions to something like "Oops—wrong river".

The North West Company, which had a long tradition of perserverance behind it, also sent David Thompson west to explore the Columbia River. Thompson had something of a reputation as an explorer. He had worked for the Hudson's Bay Company in the survey of the Nelson and Churchill Rivers flowing to the Bay and as an employee of the North West Company had discovered the source of the Mississippi river. Since there was little to be gained by sending Thompson down the Mississippi to explore New Orleans he was sent west to explore to the mouth of the Columbia and develop fur trade. He was successful in starting out on the right river and in establishing trading posts on the Upper Columbia, but arrived at its mouth in 1811 to find John Jacob Astor's Pacific Fur Company already established at Astoria. Here he was cordially received, but it was suggested that in future the North West Company confine its operations to the northwest rather than the southwest areas of Canada.

This was a blow to the ego of the Nor'Westers, who were not conditioned to being surrounded by anything but wilderness. With the Hudson's Bay Company in the north, increasing settlement in the east, the Pacific Ocean on the west and the American Fur Company in the south, they began to suffer the first pangs of claustrophobia. It was getting so crowded on the plains that it was becoming difficult to avoid meeting people.

When in 1811 the Hudson's Bay Company granted to Lord Selkirk for his Settlement on Red River one hundred and sixteen thousand square miles (of what is now southern Manitoba and part of the States) for farming purposes, the North West Company reasoned that if this was not the last straw to break the back of the fur trade

. . . to discourage Canadian agriculture. . .

it would not take all these farmers very long to produce it; and decided to discourage Canadian agriculture by the typically direct method of shooting the farmers. The local Indians and Métis were enthralled with this idea, since they deplored the practice of ploughing up perfectly good buffalo ranges to produce flour which could be acquired at any trading post with considerably less effort. A start was made on this project in 1816 with the shooting of the Governor and nineteen settlers at Seven Oaks (Winnipeg), but interference by Lord Selkirk and a private army of Swiss mercenaries limited this somewhat ambitious undertaking to its initial stages and since 1817 the prairies have been more or less dedicated to the production of wheat.

In 1821 the two great rival fur-trading corporations of the west were united under the name of the Hudson's Bay Company, and embarked on the era of colonization and fur trade combined which initiated settlement on the Pacific coast. At first Western District headquarters was established, to the disgust of the Pacific Fur Company, at Fort Vancouver on the Columbia river. A string of trading posts north almost to Alaska reaped a rich trade. When in 1845 it became obvious that British interests could not expect to be furthered much longer in Oregon, preparations were intensified for making a strategic removal of headquarters to a more realistic location at Fort Victoria on Vancouver Island. A Royal Grant of the island was obtained from the British Government in 1849 in addition to the existing licence for a monopoly of fur trade for everything west of the Rockies. A condition of the grant was that the Company should establish a colony within five years.

When the British Government sent Robert Blanshard out as Colonial Governor in March 1850 he found little to govern other than H B C employees, who regarded Chief Factor James Douglas, the Company superintendent, as the only person with any real authority west of Upper Canada. Blanshard quite diplomatically resigned office and James Douglas was appointed in his place, with three other H B C officers as Legislative Council. Douglas now had the dual role of Governor of the Colony and Chief Factor of the Hudson's Bay Company. His jurisdiction was later extended to include Lieutenant-Governorship of the Queen Charlotte Islands, but this latter appointment demanded very little of his time because the inhabitants of the Queen Charlottes needed a lieutenant-governor no more than General Custer needed Sioux Indians, and Governor Douglas had only a hazy idea where the Queen Charlottes were. Douglas and his council were thus able to devote their full time to managing the affairs of the colonists. Exclusive of H B C personnel, there were about 30 of these.

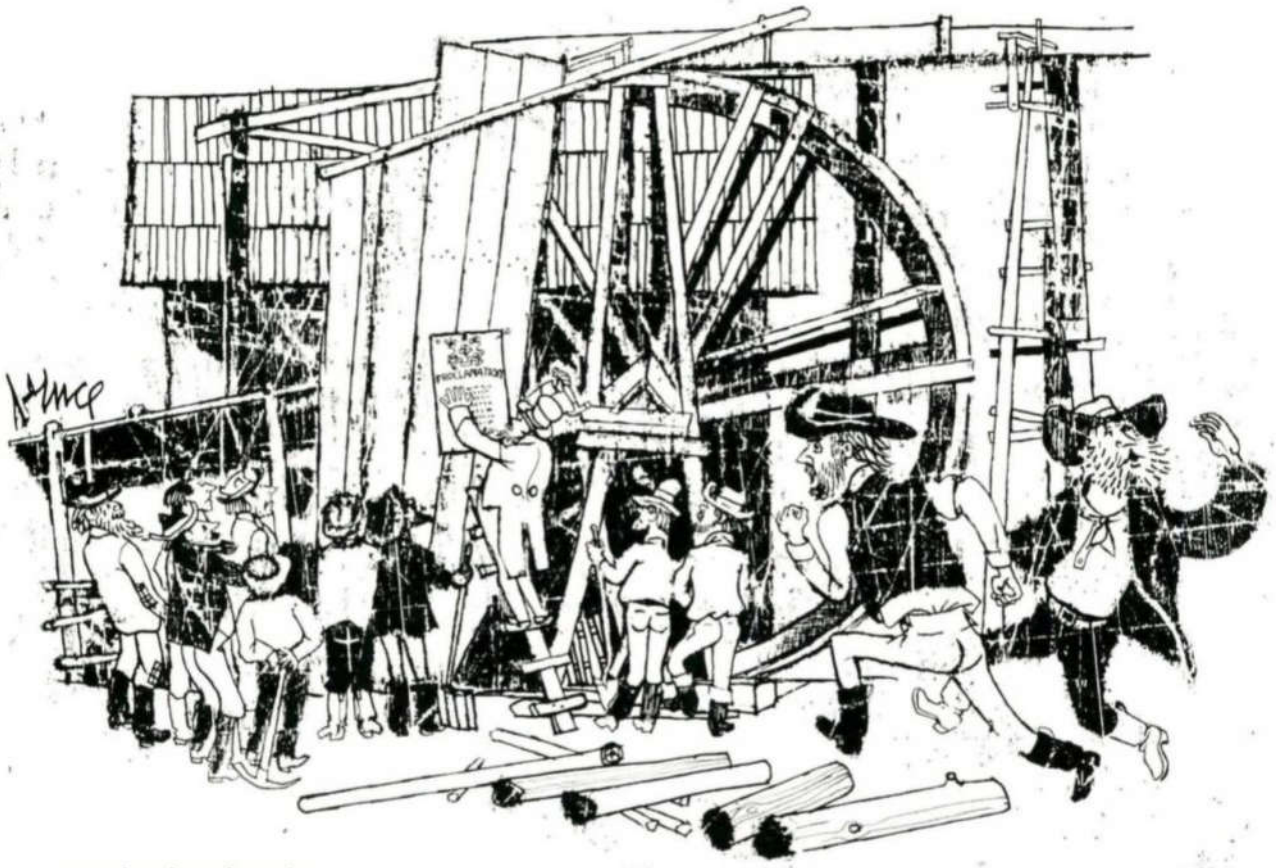
By 1852 Douglas even had the trees named after him—at least this was the way it seemed, though the botanist

David Douglas, who was no relation, really deserves the credit. When the Colonial Secretary at home wistfully enquired why more farming wasn't being carried out in the colony (apparently he had never seen a mature Douglas fir forest) the Puget's Sound Agricultural Company got the blame. Formed to operate farms in the Columbia River area the agricultural company now owned a lot of land round Victoria but while it increased its holdings it didn't increase the number of colonists very much because the farm labourers after a look at the farms went off to California to look for a fortune. The Puget Sound Company, like everything else, was a part of the Hudson's Bay Company.

Colonial affairs, however, were by no means neglected. Laws passed by the Council included laws governing labour, free-trade, a liquor act, public schools, public works and parochial affairs in general. In 1854 the Council was called on an Affair of State, when, as a result of the outbreak of the Crimean War, it became advisable to consider means of colonial defence should a Russian fleet attack the Colony.

It was suggested by the Governor that they act to "call out and arm all the men in the Colony capable of bearing arms and to levy and arm an auxiliary body of native Indians". The Council objected to this measure on the grounds that "the small number of whites in the settlement could collectively offer no effectual resistance against a powerful enemy; and it was considered dangerous to arm and drill natives, who might then become more formidable to the Colony than a foreign enemy".

As a compromise it was "Resolved, as a means of protection, to charter the Hudson's Bay Company's



. . . a series of proclamations banning mining except under a licence. . .

Propeller *Otter*, armed and manned with a force of 30 hands," (possibly the 30 settlers?) "including Captain, Officers and Engineers, and to employ her in watching over the Settlement . . .". What the Propeller *Otter* was supposed to do in the event of an attack by the Russian fleet (other than watch over the un-settlement) is not clear. Presumably she was to make the best possible use of her Propeller. In any case the Hudson's Bay Company, in addition to its other monopolies, was now in command of the Home Fleet.

Fortunately for the success of the Vancouver Island colony, fears of a Russian attack were groundless. A deal had already been made between the Hudson's Bay Company at home and the Russian American Fur Company to influence their respective Governments to keep the war away from areas of fur trade. The fact that the deal was respected by both governments indicates the extent to which these great fur-trading monopolies were able to influence affairs of state.

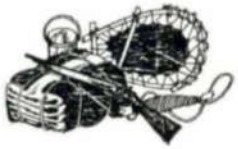
By 1858, at the insistance of the British Cabinet, a House of Assembly had been added to Governor Douglas's administrative equipment. As an illustration of how involved the Hudson's Bay Company was becoming with colonial government, the members of the Assembly included a retired officer of the Company, a retired servant, a clerk, a surveyor and an agent of the Puget's Sound Agricultural Company (née the H B C). The Speaker of the House, Dr Helmcken, was staff doctor of the Company and son-in-law of the Governor. The Collector of Customs was a retired chief trader and the Chief Justice was the Governor's brother-in-law. In order to assure that the interests of the Hudson's Bay Company would be in no way neglected, the old Legislative Council of three was still retained, and consisted of the second chief factor, the chief trader and a retired pensioner of the Company. Viewing the size of the electorate for this legislative structure the local natives came to the conclusion that in the white man's tribal set-up there were more chiefs than Indians.

With the discovery of gold on the mainland and an influx of miners into the interior of the H B C empire, James Douglas extended his jurisdiction to the mainland goldfields with a series of proclamations banning prospecting and mining except under a licence issued by the Hudson's Bay Company. By this time he was signing himself "His Excellency, James Douglas, Governor of Vancouver Island and its Dependencies, Commander-in-Chief and Vice-Admiral of the same".

While his "Vice-Admiralcy" presumably referred to possession of H B C Propeller *Otter* it is difficult to determine what the "Dependencies" were, unless this reference was to the islands in the Gulf of Georgia which were dependent on Vancouver Island for shelter from westerly gales.

In any case the new Secretary of State for the Colonies, Sir Edward Bulwer-Lytton, who by this time felt that there was some confusion as to what Empire was being built west of the Rockies, suggested a parliamentary committee to investigate the affairs of the Colony. This committee, in due course, expressed the opinion "that it will be proper to terminate the connection of the Hudson's Bay Company with Vancouver Island as soon as it can be conveniently done".

Accordingly a bill was introduced into the House of Commons to provide for a new colony on the mainland. The name, chosen by Queen Victoria, was to be British Columbia. In order not to waste the exceptional talents of James Douglas he was offered the appointment of Governor of the new colony provided that he forsook the Hudson's Bay Company and the Puget Sound Agricultural Company. As a further precaution against having the new colonial legislature resemble a board meeting of the Hudson's Bay Company, Lytton suggested that the Governor advise him of any situations he needed filled and he would make careful selections of these in England. Douglas accepted, England bought back the Hudson's Bay land grant (at H B C prices) and the great company turned once more to its original vocation—the development of the fur trade.



But the era of monopoly fur trade in Canada was drawing to a close. The role of the Company as "true and absolute Lordes and Proprietors" of half a continent, defined in the Royal Charter of 1670, ended with Canadian Confederation in 1867. Under the Rupert's Land Act of 1868 this vast H B C empire would revert to the Crown to be transferred to Canada. In the Deed of Surrender of 1869, the Company reserved to the last its ancient prerogatives of barter and collected from Canada 300,000 pounds as compensation and one-twentieth of the land in every township in the fertile belt. Of the volume of business operated in the north today by the great company, fur represents about ten per cent.

With the end of the H B C monopoly, the Canadian fur trade became a highly competitive activity. The "free-trader" who had appeared on the scene here and

there when the Company was not looking, was now able to operate freely, and vied with the established trading post for a share of the Indian's winter fur catch. Settlers, too, saw in the fur trade a means of supplementing the meager incomes derived from agriculture and soon became proficient trappers, and today much of Canada's fur harvest is taken by the non-Indian trapper.

. . . beaver had a practical value in the manufacture of felt boots

Early in the twentieth century fur ranching took form with fox farms and has since developed, particularly in respect of mink, into a scientific livestock operation that today contributes two-thirds of the value of Canadian raw fur production annually. The average annual value of this production for the ten-year period 1950 to 1959 was about 25 million dollars.

The Canadian fur industry today is involved with considerably more than the processes of collection and export that comprised its early history. Its present divisions include marketing, production, processing, manufacturing and retailing. Where the Micmacs once marketed their furs by holding them out on sticks at Gaspé, we now display them by holding them out on models at Paris, London, Frankfurt, Milan, New York and Montreal. Where the hat-makers of New Rochelle once established a guild-empire in Europe by converting only the darkest and oiliest of *castor gras* into beaver hats, we now have *castor sec* appearing as ladies coats in such ingenious shades as oyster, white, and caramel. And where Captain Cook's seamen once acquired fur coats for a handful of nails, it is questionable if they could buy one of the finer products today if they mortgaged the ship.

It is interesting to note, however, that the nucleus of this vast and historic fur trade enterprise has retained its original location. The Winter Fur Auction at Beaver Hall still holds on the banks of the Thames, where centuries ago the departures and arrivals of fur trade vessels were of concern to every London merchant. With the experience of 300 years of trade to rely on the old firms, the Hudson's Bay Company (1670), Smith's of Watling Street (1797) and other well established wholesaling businesses, still bring together for the entrepôt trade of the world the raw furs of the continents. The London Board of Trade figures for 1963 show an import of 48 million pounds sterling in furs for the City, and an export of 41 million. In 1670 Grosseilliers made the initial import from James Bay—valued at 1,300 pounds sterling —and conceivably deposited it in one of the warehouses still in use. The "Adventurers of England" were well named.

In conclusion, a brief survey of the changes in the use of fur from early Canadian to contemporary times may be of interest. Initially, furs were of garment value; later, the hat trade created the chief demand for beaver furs. While Cartier may be credited with initiating this demand in Europe, and Grosseilliers and Radisson should be credited with supplying it, Napoleon must be credited with discontinuing it, since it was during his era of influence that gentlemen's beaver hats were exchanged for helmets throughout most of Europe. During the retreat from Moscow it was also demonstrated that beaver fur had a practical value in Russia in the manufacture of felt boots, and this use is still practised. Newfoundland seal is also used today in the making of boots and hats. Garment furs now include most of the wild-fur species.

While the fur coat in Canada today may be considered a luxury item, this is no more than its due. Seldom in history has the evolution of a nation been more directly influenced by a natural product than has that of Canada by fur. A garment more symbolic of the history, romance, tradition and natural wealth of this country would be difficult to find. ◆

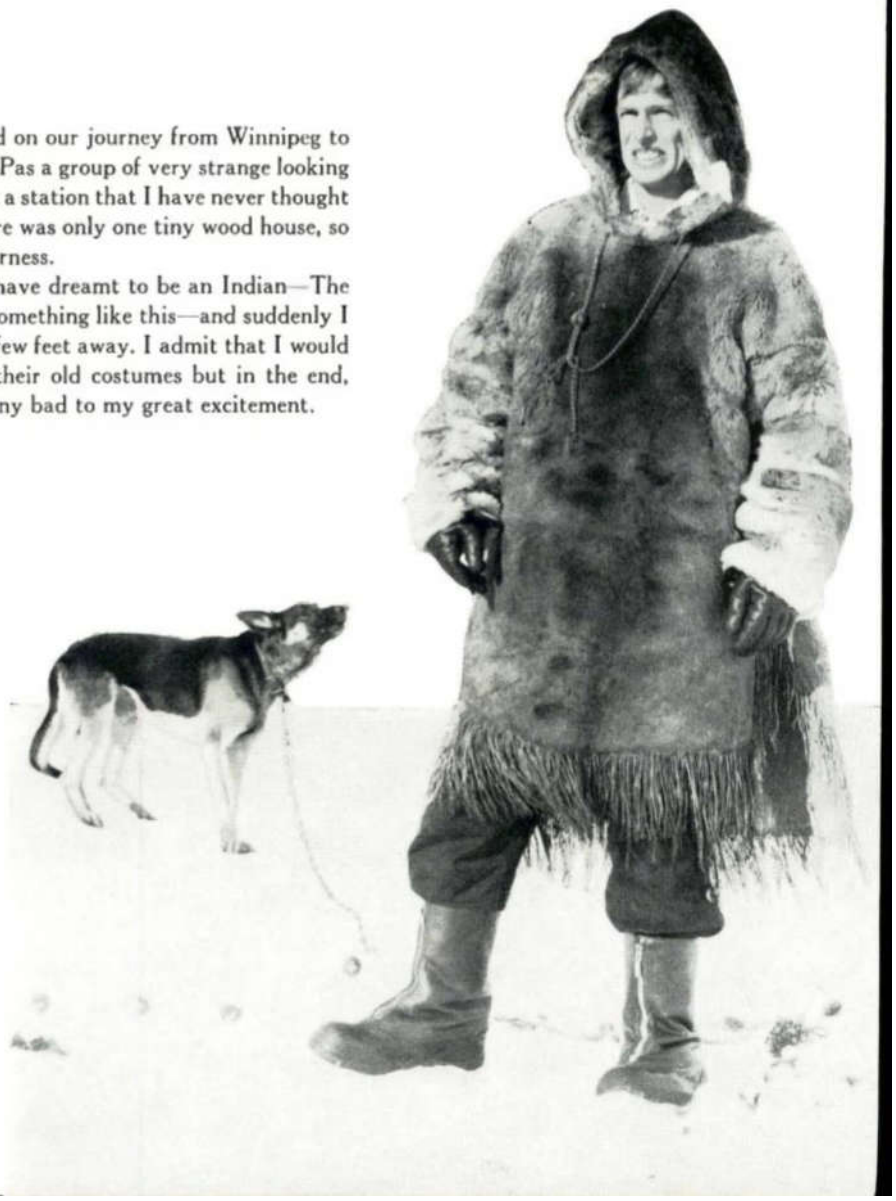
A 'Great Adventure'

PHOTOSTORY BY MICHAEL MARTON

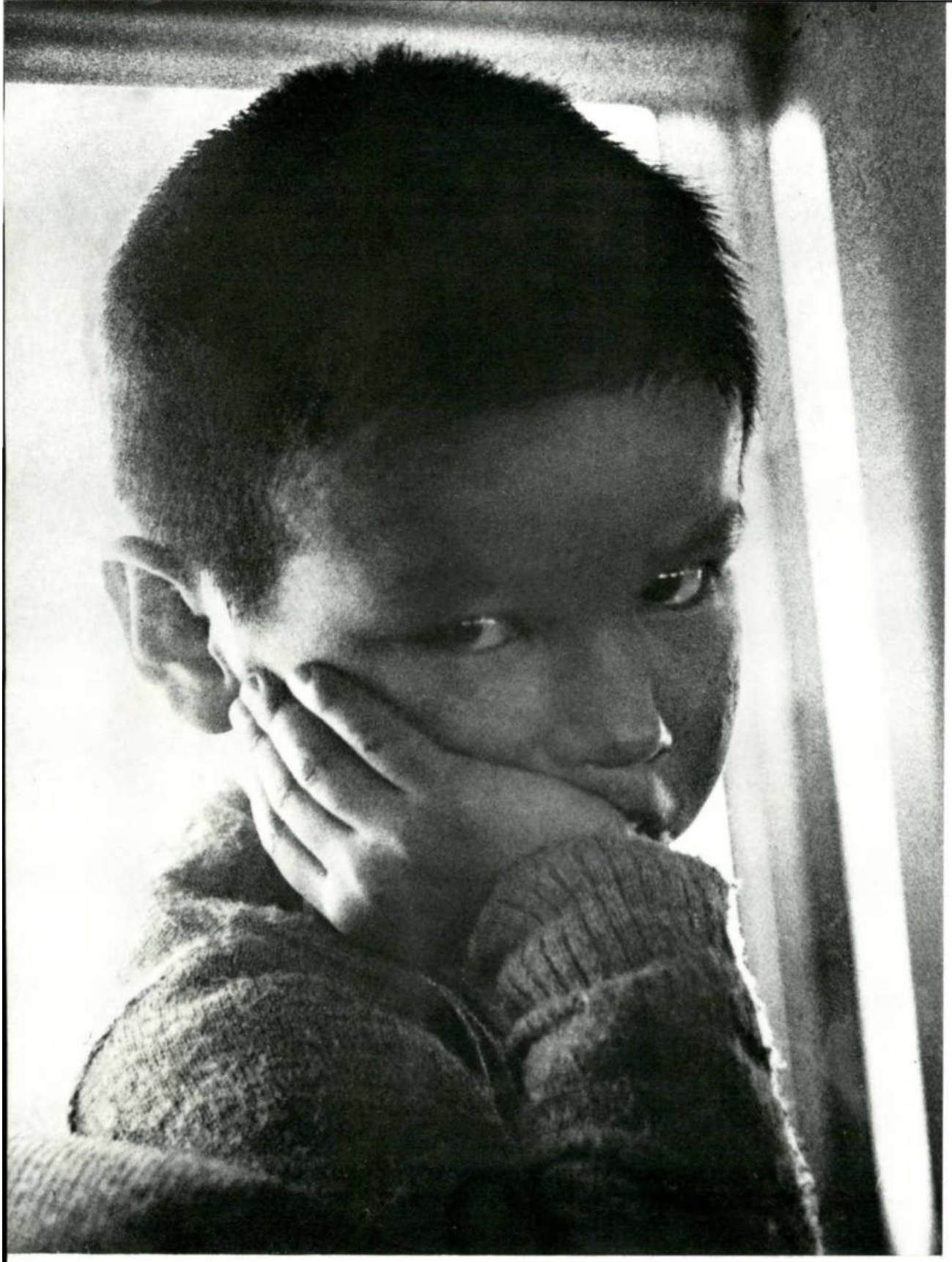
Last spring this 21-year-old West Berliner, member of a German television crew sent to film a documentary on the Hudson's Bay Company, travelled through Northern Manitoba and into the Central Arctic. When he was not busy acting as assistant cameraman, he spent his time taking still photographs of the land and its people and some of these are reproduced on the following pages. Later he wrote a few notes "of explanation" and, although working in an alien language, his comments—published here in unedited form—stand as an eloquent statement of a young man's first impression of the Canadian North.

The great adventure started on our journey from Winnipeg to Churchill. Well behind The Pas a group of very strange looking Indians entered our train on a station that I have never thought a station could be like. There was only one tiny wood house, so lonely in the immense wilderness.

The whole childhood I have dreamt to be an Indian—The Big Buffel, Sitting Bull or something like this—and suddenly I saw them in reality, only a few feet away. I admit that I would have rather seen them in their old costumes but in the end, of course, that did not do any bad to my great excitement.



I tried on Paul's caribou parka and posed for a real touristic photograph. But alas, I will never look like an Eskimo. I am just too skinny.

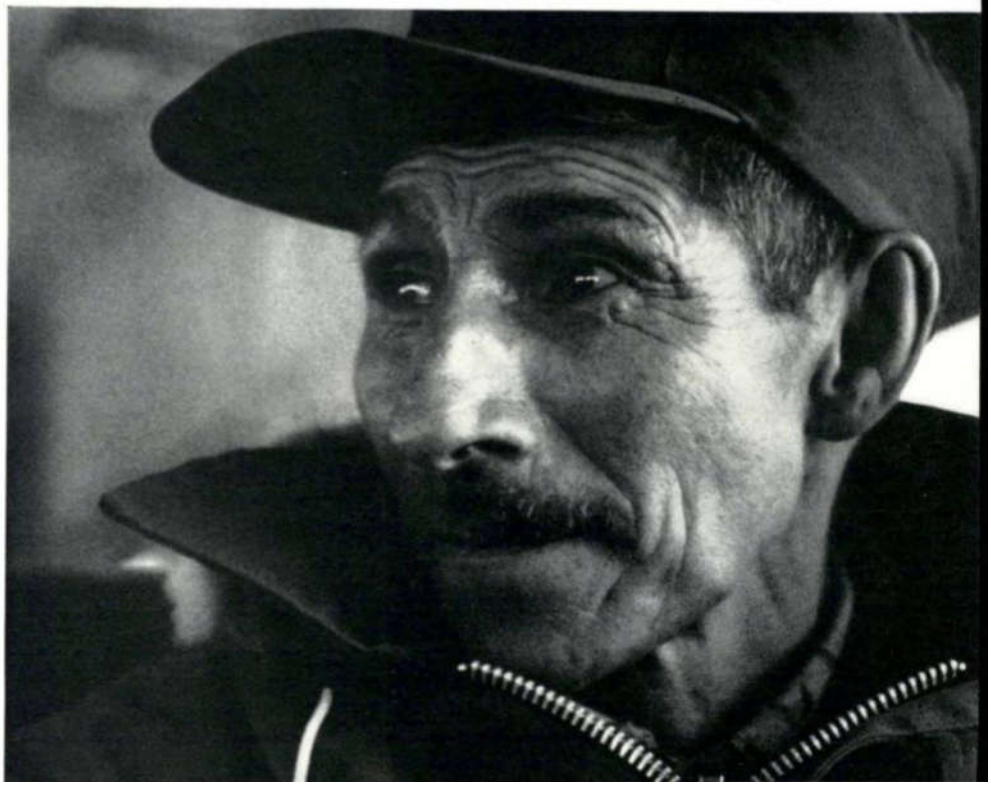


I rushed through the train, got my camera, rushed back to fix the atmosphere in my pictures. And one of the results is the old woman smoking her cigarette and the little boy who looked so patient and calm in my camera-eye. Does he already realize that his forefathers owned this huge country, long before the white man built this track through the woods? He seems to feel the tragedy of his old race.

Arriving at Churchill, I had the feeling that this was one of the ends of our world. The tracks got lost in the snow and all the roads that started from here got back to the centre of Churchill: to the store of the Hudson's Bay Company. And there, in the entrance, it was that I took the sad-eyed Indian in the peaked cap.

Crossing the River Churchill —which is larger than the River Rhine, the biggest in my country—and standing on the strong walls of the old Fort Prince of Wales, it was a strange feeling to realize that in 1771 Samuel Hearne started on his most uncertain journey to the Coppermine River, 2,000 miles away.

It was about two days later that our team was invited to take pictures at an Eskimo dance in the Eskimo Village. Besides all the fascination of seeing new faces and strange habits, I was mostly impressed by that young Eskimo mother, who treated her little son with such a fond tenderness. I suppose this was the moment when I fell in love with the Eskimos.



Some days later in the small DC-3 aircraft, packed with all the things that people in the North were already waiting for, we landed on the ice of Hudson Bay, near Rankin Inlet. Instantly we were surrounded by about ten really wild-looking Eskimos who began to unload the plane. Very soon we learnt that they were only looking wildly; it was just the difference between them and the Churchill Eskimos which made us feel like this.

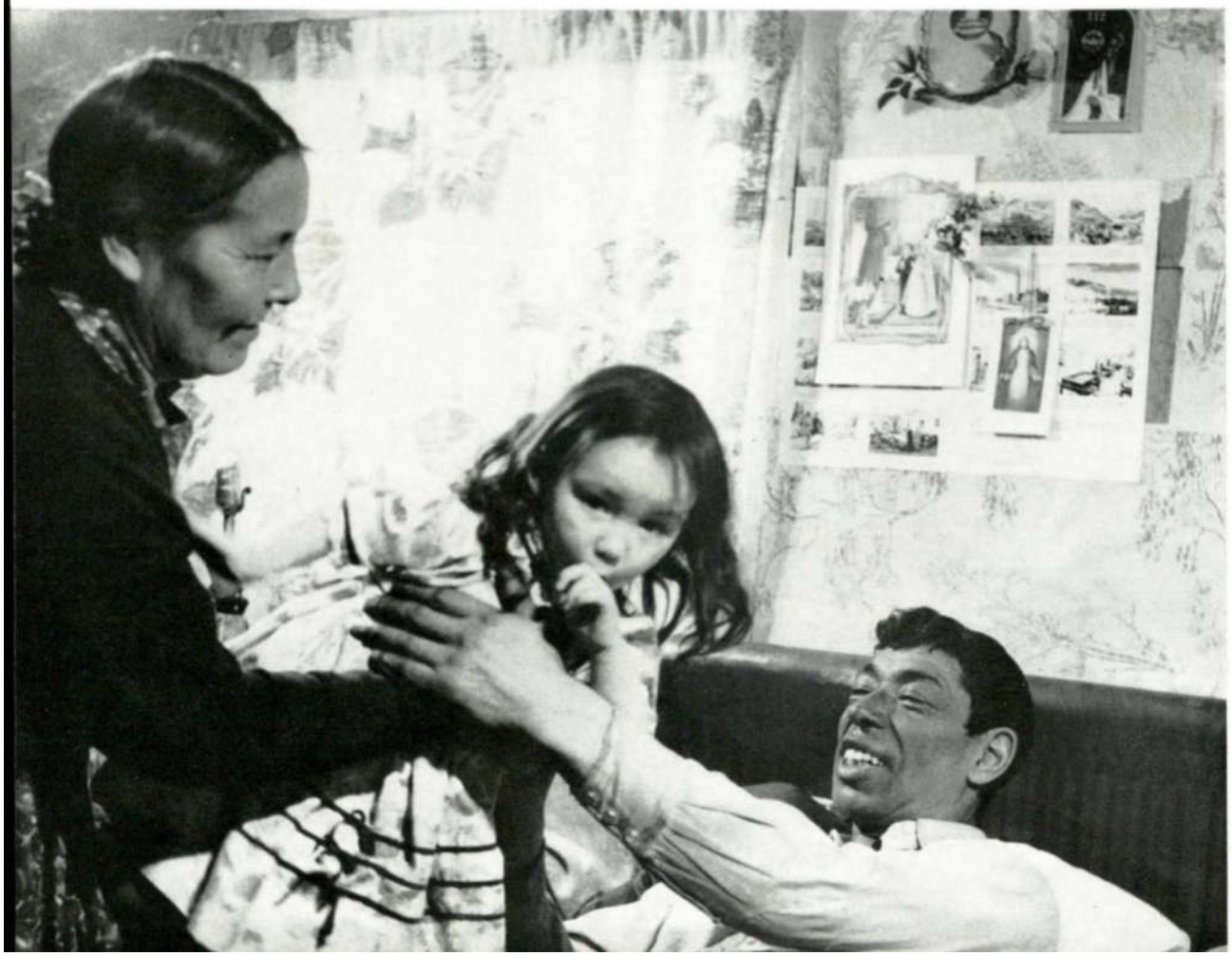
Our first walk through the village was one of the nicest I have ever done. A crowd of funny little dwarfs, in their red, blue and green parkas, followed us screaming the whole way. I suppose the curiosity was exactly the same on both sides. We behaved very crazy in chasing them and they tried to provoke us with their cheeky laughter. Behind the windows of their little houses they too laughed about these childish white clowns, who came all the way long from Germany to fool around with them.

When we became acquainted with Paul Kablalik, the Eskimo trapper, I must admit now that in the first moment I was a little frightened to get very close to him with my camera. This big man, with his blue-frozen face, stood there in his natural surroundings for one word: authority. He would be the only man I would dare to go with in the white desert without being anxious or frightened.

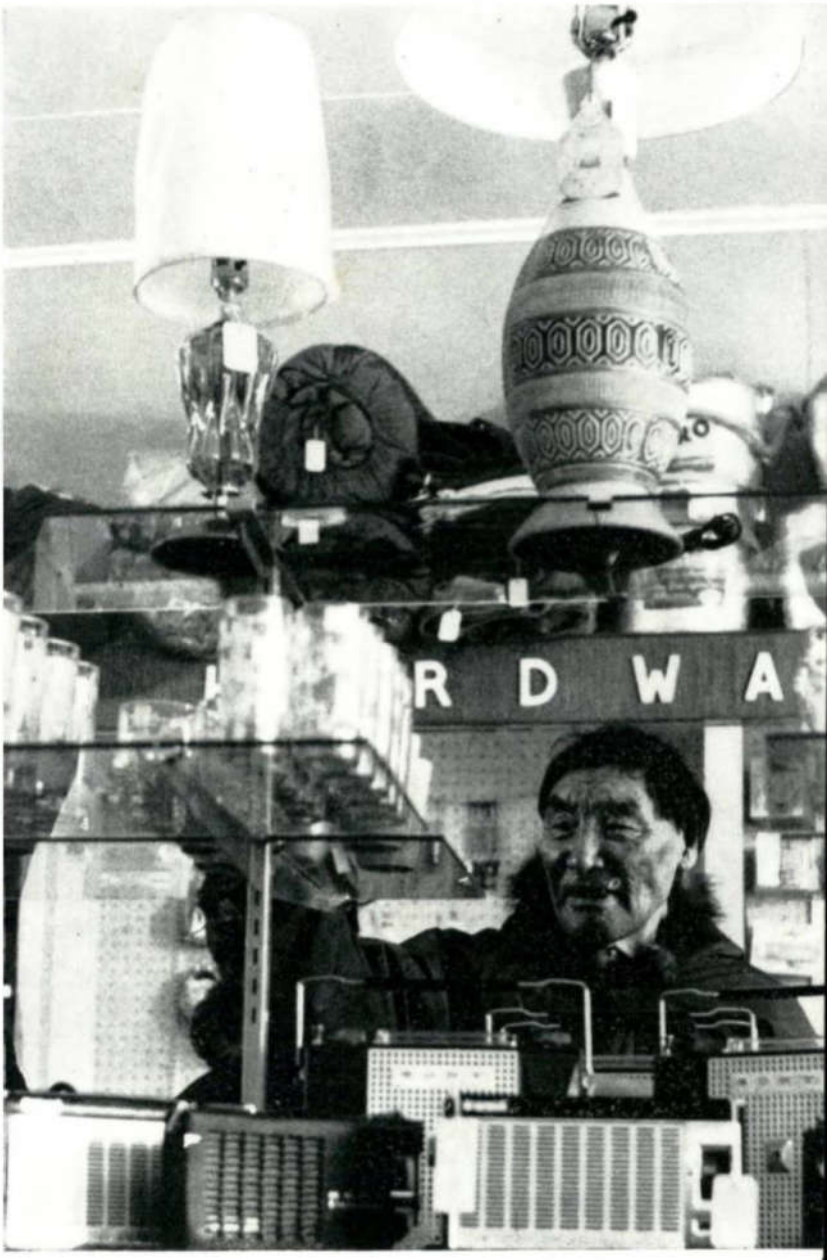
On this blue-skyed and stormy day, when we went out to see him getting the white foxes out of his traps, on this most adventurous day when I have frozen my fingers a little bit while changing the film, on this day I felt the immense fascination of the North.

My friends went back to Rankin on a 'Skidoo' but Paul and I were going with his dog-team. What a thrilling hour it was, pushing and carrying the sled over the broken and burst ice, and to relax sometimes when the dogs were able to pull us.

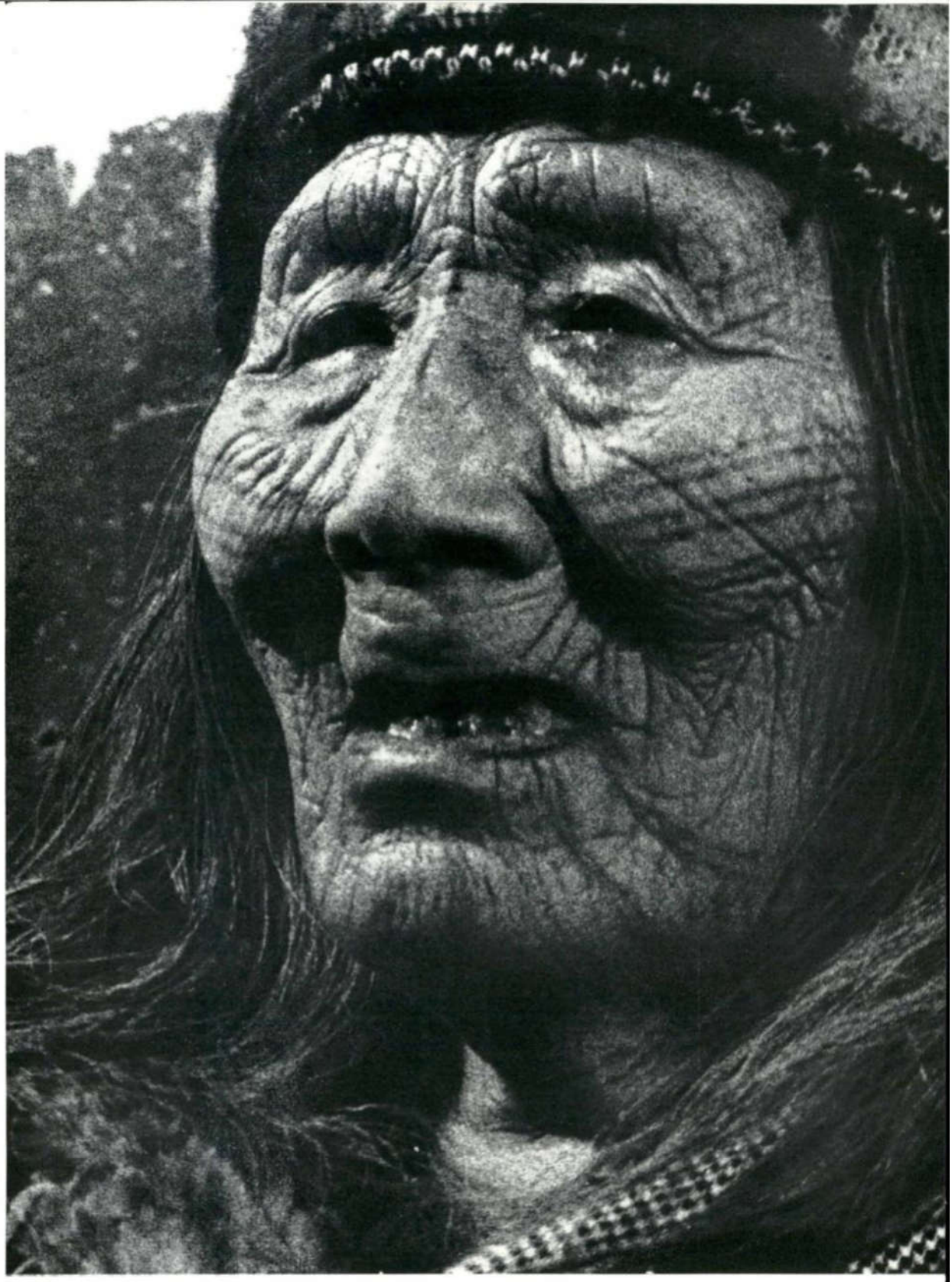
It was such a surprise to discover the Eskimos because, as an ordinary European, one has no great imagination of their way of living—and laughing. I learnt more of their hospitality when I went to the home of Siksik where he and his wife played with their two-year-old daughter. Nowhere on my journeys—and I have travelled a lot—I found such nice and deeply helpful people as in the Canadian North, the white included of course.



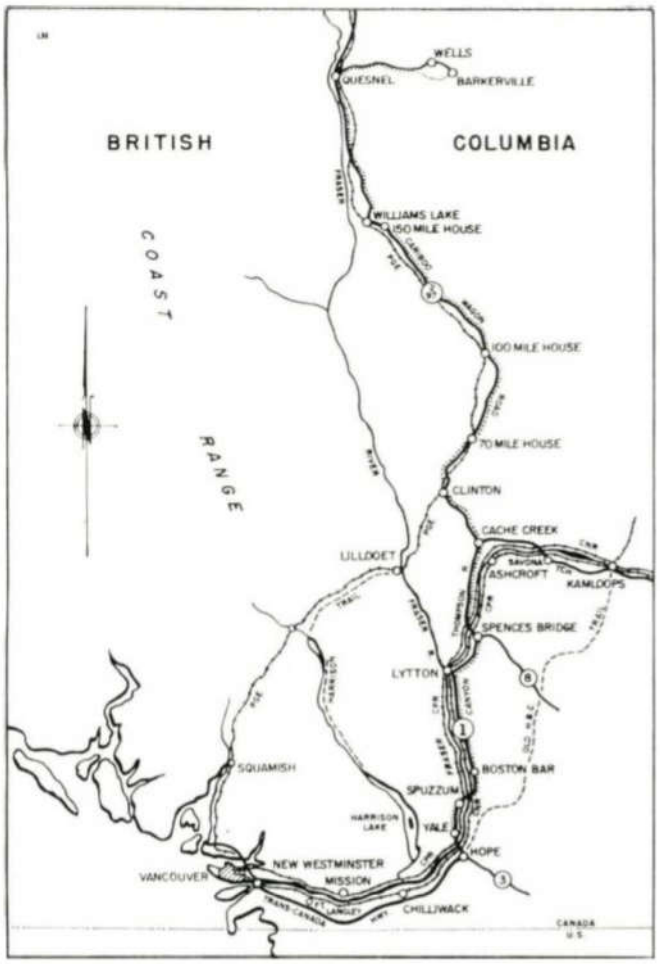
CHILDREN'S WEAR


R D W A

Here in Berlin, in my studio, I see a most wonderful carving and next to it is the portrait of the artist who has done it. He is Tiktak, the famous Eskimo carver, and always I was and will be very very proud to see him working with all concentration that creates greatness. What a face! Everybody had a face that was fascinating, not only because it was strange to me.



Speaking of faces, I must think and remember the old woman—Kralalak. I just couldn't believe that this was a human face, it seemed to be a tattooed landscape. But she wouldn't have been an Eskimo if she wouldn't have smiled—smiled with all the charm and wisdom of her years. ◆



"AT NOON I came to Boston Bar, the commencement of the wildest, most terrible part of the Fraser Canyon, where the mountain bases lie close and closer together, and the fierce flood of water boils and surges through its deep and narrow chasm, until it breaks its bonds, and frees itself at Yale. . ."

In these words Morley Roberts, English novelist, set down some of his most vivid impressions of the Fraser Canyon as, in search of adventure, he took up the rigours of railroad building by joining one of the construction gangs blasting the Canadian Pacific Railway through the Coast mountains.

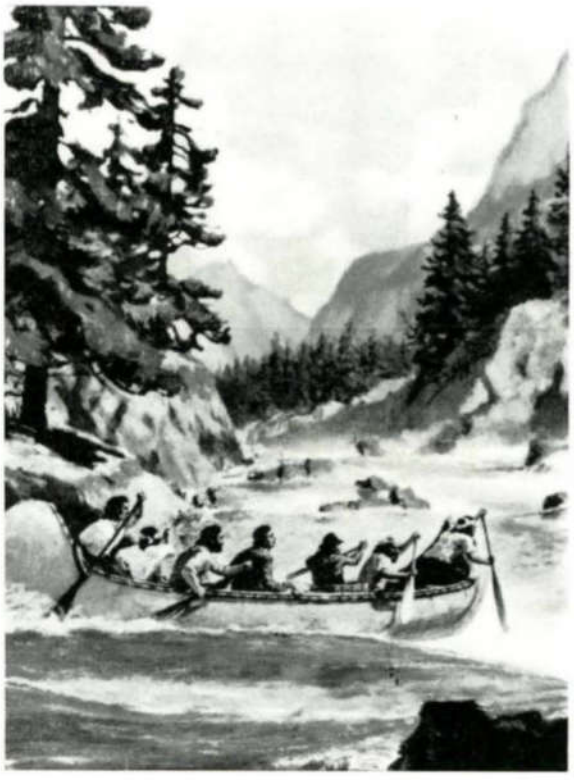
His words were penned over half a century ago. Since then many things have changed. Much water has flowed through the turbulent gorge but its rugged grandeur, its implacable profile, deeply etched with rocky clefts and flanked by formidable abutments has changed very little. But the arrival of man has wrought many marvels. The smooth inroads are there for all to see.

Even before the arrival of the CPR, and author Roberts, the natural order of things had already begun to change in the Canyon since the year 1808 when Simon Fraser and his men first explored and descended its treacherous waters in frail canoes.

The fur fever which dominated this frontier scene ever since Captain James Cook first visited Vancouver Island

VIA THE FRASER CANYON

BY LEONARD W. MEYERS



Simon Fraser exploring the Fraser River in 1808, from a painting by John Stobart.

BANK OF MONTREAL COLLECTION

in 1778 was soon forgotten with the discovery of gold on the bars of the Fraser River in 1858. The rush was on. Like a prairie fire a multitude of men fired by the lust for gold came sweeping in from all directions. Steamers from San Francisco or around Cape Horn were discharging hordes of prospectors at Victoria. From here smaller vessels transported them to the mainland and up the Fraser River to Yale, terminus of the fur brigade from the interior.

Important gold finds followed on the Upper Fraser in 1859 around Quesnel. Within a year, 30,000 had swarmed up the Fraser and its tributaries in search of the yellow wealth. Though the terrain was rough and forbidding, the hardy prospectors soon had the river bars washed clean. The gold fever began to subside, but the more dedicated, or hardier, pressed on, north into the Cariboo. And once once again the magic word—gold!

In 1860, a party exploring the creeks of the Quesnel River struck pay dirt and soon the names of gold-bearing

creeks—Antler, Horsefly, Keithley, Williams—flashed round the world. Shortly thereafter came the word of Billy Barker's strike, and the rush to the new goldfields was in full flood. From every walk of life they came—gamblers, barbers, poets, clerks, priests, dudes, and dancing dolls. And from many countries, the United States, Europe, even from as far away as China, all seeking that get-rich-quick bonanza, that pot of gold at the end of the rainbow. But not all found it. Many never returned. The arduous way of life was too much for the tenderfeet fresh from the big cities of the East.

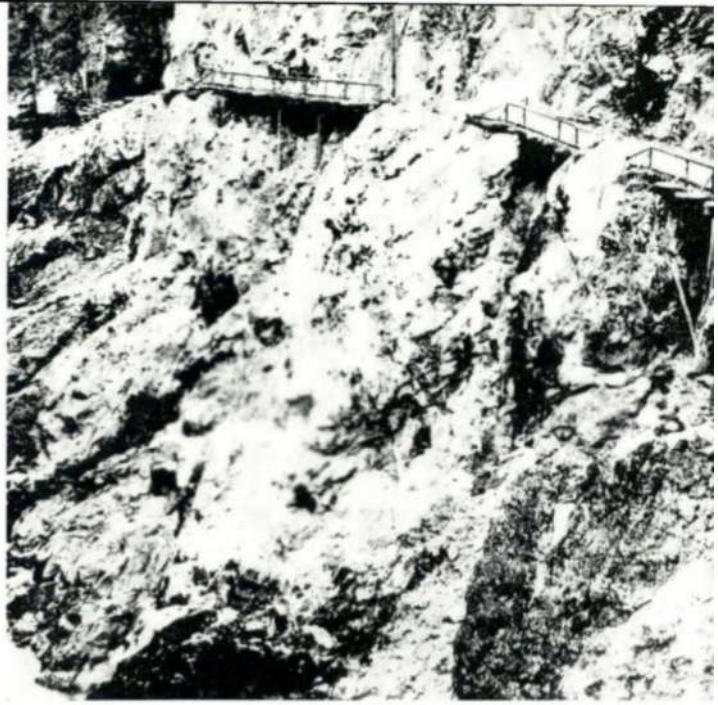
A wild town soon sprang up—Barkerville, named after Billy Barker and his fabulous strike. At the height of its glory it was second in population only to San Francisco. It was a boisterous mixture of frame buildings, mud, gold madness, and mirth. A pair of boots cost $50 and soap $1.25 a bar, and a dance with a buxom "hurdy-gurdy" girl as high as ten dollars. Yet, at the same time, it was a strangely law-abiding town, perhaps due to the ever-present shadow of the notorious "Hanging Judge" Matthew Baillie Begbie.

By the time Barkerville reached its climax, many fortunes were extracted from its fertile environs. Williams Creek alone was believed to yield an unofficial total of $50,000,000 in Cariboo Gold. A new glittering empire was in the making. While not everyone struck it rich, the strike was instrumental in producing wealth of another kind—people.

With the great influx of settlers, merchants, and people of many trades, a new problem soon manifested itself and presented grave difficulties in an area of rugged communications: inadequate transportation.

The majority of travellers to and from the goldfields found the going relatively easy as far as Yale, the head of navigation. But from there the arduous trek began. Among the new arrivals, one alive to the hardships faced by the hordes of newcomers who were compelled to make the rugged journey up the Canyon over tortuous trails either on foot or on horseback, was a Toronto engineer, Walter Moberly.

After sailing round Cape Horn to Victoria, and assisting Colonel Moody of the Royal Engineers to found the one-time capital, New Westminster, Mr Moberly, realizing the need of a wagon road and fully aware of the various routes into the interior to choose from, came armed with a letter from Sir George Simpson, Governor-in-Chief of Rupert's Land to Governor James Douglas of the crown colonies of Vancouver Island and British Columbia, which read in part: "I strongly urge . . . the construction of the Fraser River Road as being the great natural and commercial artery of the country, and the probability of its becoming at some period in the future the line for a railway from Canada. . ."



VANCOUVER CITY ARCHIVES

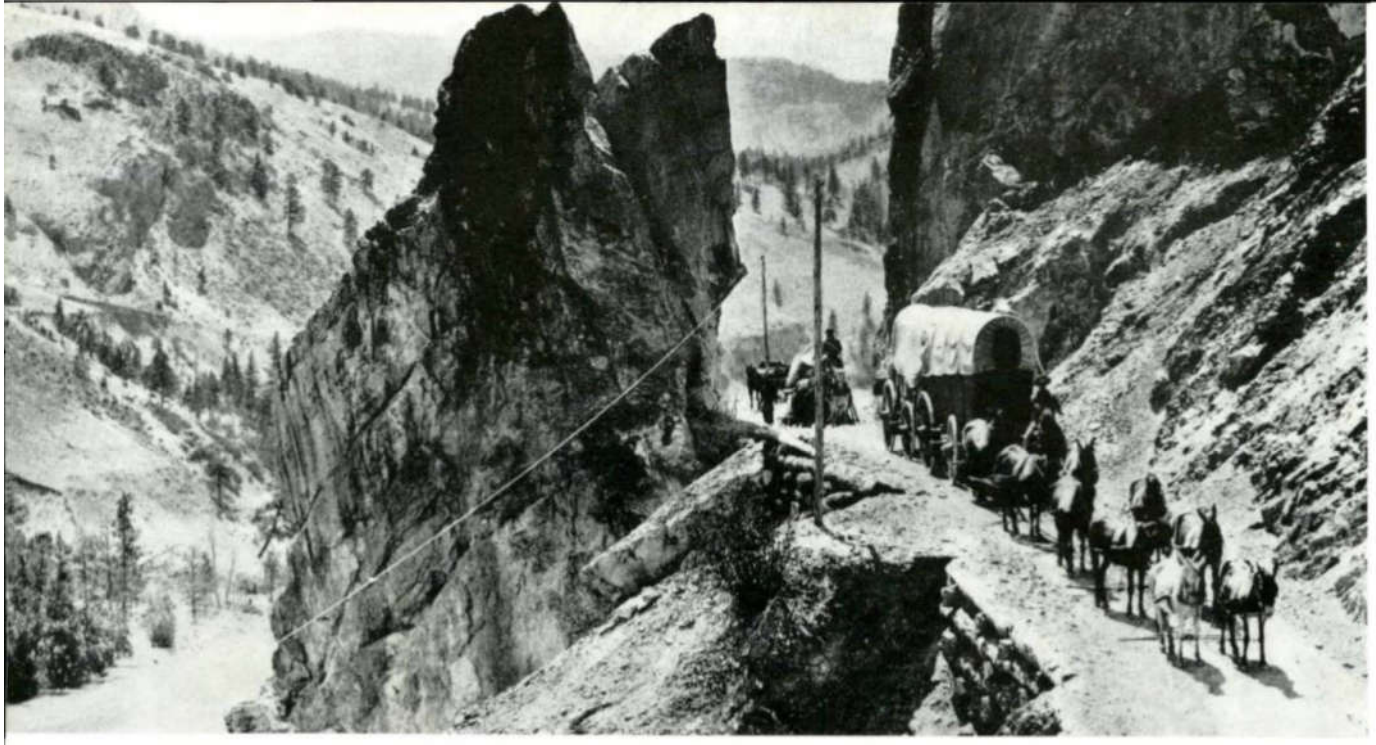
The Cariboo Road, 1863, edging Nicaragua Bluff in the Canyon some 8 miles below Boston Bar.

The letter appears to have had the desired effect for in 1861 Governor James Douglas ordered the construction of a wagon road nearly 400 miles long and, where possible, 18 feet wide. Consequently, between the years 1861 and 1864 construction on the Cariboo Wagon Road progressed from Yale to Soda Creek above Williams Lake, with the first section out of Yale towards Boston Bar completed between May and November of 1862.

Charged with the monumental task of routing a passable road through almost inaccessible mountain terrain, too treacherous for even a mule, were the Royal Engineers, a 165-man force sent from England in 1858 under the command of Colonel Richard Clement Moody.

Most hand-picked for the job, the force comprised everything from surgeon, surveyors, engineers, draftsmen, architects, carpenters, bricklayers, miners, tailors, boatbuilders, and blacksmiths to lowly shoemakers. Apart from the Cariboo Road, such modern settlements as New Westminster, Hope, Yale, Lytton, Lillooet, Clinton and others, still bear their imprint. They surveyed townsites, built schools, churches, and libraries. Based at Sapperton (later New Westminster) and at the Hudson's Bay post at Fort Langley, they helped maintain law and order at the first capital of British Columbia.

As the Cariboo Road took shape under the Royal Engineers and private contractors, there were points barely wide enough to accommodate the wheels of the wagons rolling along inches from the edges of the canyon with the turbulent, boiling waters of the muddy Fraser hundreds of feet below. Yet human ingenuity prevailed.



Mule drawn freight wagon on the Cariboo Road in 1865, beside poles of Collins Overland Telegraph Line started from Yale the previous year with the intention of reaching Europe through Siberia, a project abandoned in 1866 when the Atlantic cable was successfully laid.

VANCOUVER CITY ARCHIVES

Chasms were bridged with cribbing and filled with stone. Bridges were erected, and the sides of mountains were literally blasted away. The work was hazardous and back-breaking. And many labourers defected to the lure of the burgeoning goldfields.

The Cariboo Road enabled teams of twelve and sixteen oxen yoked in pairs to pull huge freight wagons, or trains. Even camels were tried at one stage, but proved unequal to the gruelling task and a menace to other teams. They were finally freed and left to roam the arid Fraser Plateau until they eventually disappeared.

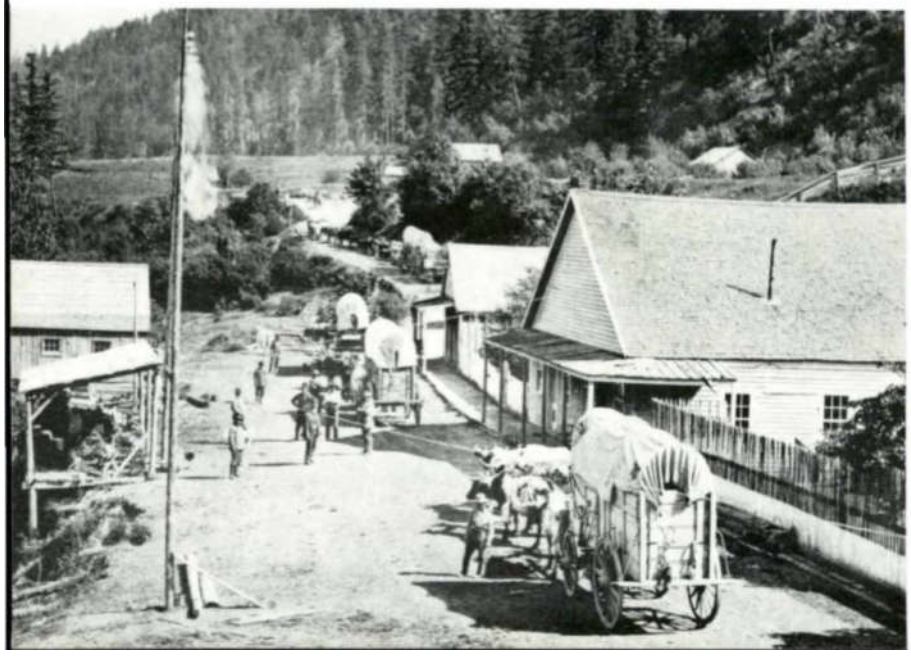
Changing at road houses or mileposts every fifteen miles or so, stages drawn by spirited horses whisked travellers and mail 373 miles from Yale to Barkerville via such places as Lytton, Ashcroft, Clinton, Williams Lake, and Quesnel, and carried gold dust and nuggets worth millions, without a highway robbery.

So the historic Cariboo Road came into being. Most of it, especially the Cariboo sections to the north, have been in use ever since, while portions of the old road are today a vital link of the vast Trans-Canada Highway system through the Canyon.

The next major milestone in the Fraser Canyon, and certainly the greatest from an engineering point of view, was the building of the Canadian Pacific Railway.

Its coming was to be expected, considering the rapidly increasing population not only in the Cariboo but in the entire lower mainland of British Columbia. The new arrivals were not all goldfield workers, but many homesteaders, overlanders from eastern Canada, who settled on the virgin lands or worked in the lumber mills springing up round Burrard Inlet, where a thriving community was in the making. Known variously as the town of Hastings, Gastown, as the settlement moved westward,

B.C. ARCHIVES



and finally Granville, until in 1886 it became incorporated as the new city of Vancouver.

Here again the route for a time was extremely vague. And had it not been for the enterprising efforts and perseverance of Edgar Dewdney, M.P., the route from the summit of the Rocky Mountains to Fort George, now Prince George, on the bend of the Fraser River which, based on a preliminary and inconclusive survey and seriously considered by the government of the day, might well have been chosen. Had this been the case, the growth of British Columbia's lower mainland would have been greatly retarded and Vancouver, as we know it today, might not have existed.

Arguing the case in favour of the Fraser Canyon route, Mr Dewdney, in a letter to the Hon. Alexander Mackenzie, Prime Minister of Canada, which was read at a public meeting in New Westminster on 10 May 1876, made the following observations in part: "I take the liberty . . . of addressing you on a matter of great importance not only to the Province of British Columbia, but to the Dominion at large. . .

"I feel that, in making an appeal to you for further surveys on the Fraser River Route . . . I did not do that justice to the question which its importance demanded.

"You are aware that a first class wagon road—a road unequalled, indeed, by any on the Continent of America —was made through the Canyons in 1864.

"It struck the gentlemen who had immediate charge of the survey in that locality, that a great deal of hard climbing and rough work might be avoided by keeping the line of the wagon road. . .

"If, then, I except sixteen miles directly above Yale . . . which is recognized as by far the most difficult and presents more difficulties than any other portion of the dreaded canyons of the Fraser . . . I am correct in saying that any information you may possess, must be other than that obtained by actual survey. . .

"I am aware that your Engineers report unfavourably on the Fraser Route. I am also aware that Mr. Smith was caught in a snow storm in the Canyons in the latter part of November 1874 and that he was compelled to take it on foot for forty miles. . .

"I am free to confess that all this was the case and ask you not to be guided by a single circumstance of this kind. . ."

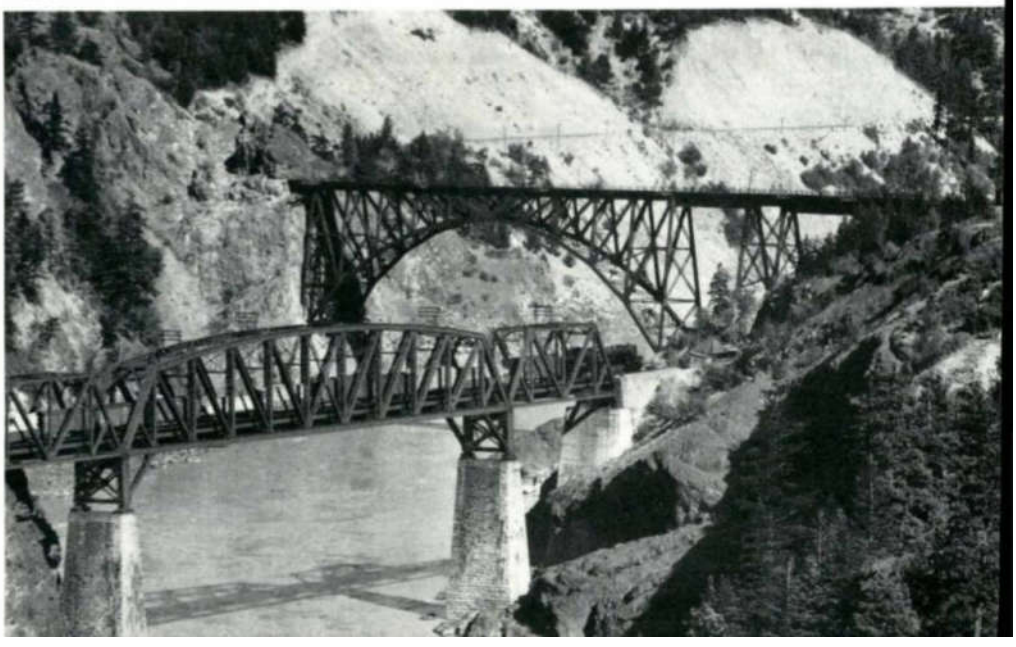
And once more it seems a letter—this one from Edgar Dewdney, an English civilian surveyor serving with the Royal Engineers, and later lieutenant-governor of B.C. from 1892 to 1897—helped tip the scales in favour of the Fraser Canyon route.

The final survey completed, the actual building, under the able command of William Van Horne, railroad builder extraordinary from Illinois, was at length begun.

By the year 1880 the greater portion of a construction army numbering 7,000 men, was in operation. Andrew Onderdonk, government contractor for the western section of the line through the Canyon was a busy man. The construction workers, according to an excerpt from a report by Dr George W. Campbell, the chief timekeeper, consisted of "any kind of human being who could handle a pick and shovel. . ."

Soon the roar of giant charges of blasting powder reverberated almost incessantly through the Canyon. Workmen had to be lowered hundreds of feet down the perpendicular sides of the canyon walls to blast footholds, and millions of tons of rock were tumbled into the turbulent waters of the Fraser. Within a distance of nearly sixty miles, between Yale and Lytton, fifteen tunnels had to be bored through solid rock, bridges built, stonework constructed; supplies to feed and equip the huge army of workers had to be brought in upon the backs of mules and horses over rough Indian trails. It was estimated that portions of the work in the Canyon cost as high as $300,000 a mile. Transportation charges too,

N.F.B.



Oxteams with freight wagons at Boston Bar in 1882 photographed by Richard Maynard.

Laying track for the CPR in 1881. Parts of the Canyon section of the Cariboo Road were made into railway.

Canadian Pacific and Canadian National Railway bridges near Cisco in the days when steam resounded through the Canyon.

were almost prohibitive. The contractor was compelled to pay as high as ten dollars for every ton of freight passing over the Yale-Cariboo Wagon Road as toll, in addition to the other transportation costs.

The work, nonetheless, made steady progress but not without mishap. Construction casualties, however, were not the only casualties in the rough and tumble construction gangs, which were made up of every conceivable nationality, including many Chinese, and even prison convicts. As an eyewitness to many boisterous nights and fights, chief timekeeper Campbell had this to say: "Everything at Yale ran wide open; the town was the scene of many a riotous night, and not a few men found death or injury as a consequence. . ."

Yale, at the height of construction, was a far cry from the decorous ceremony witnessed on 14 May 1880 when a charge was set off signalling the start of construction of the CPR in British Columbia, and which was described by a chronicler of the times in these words:

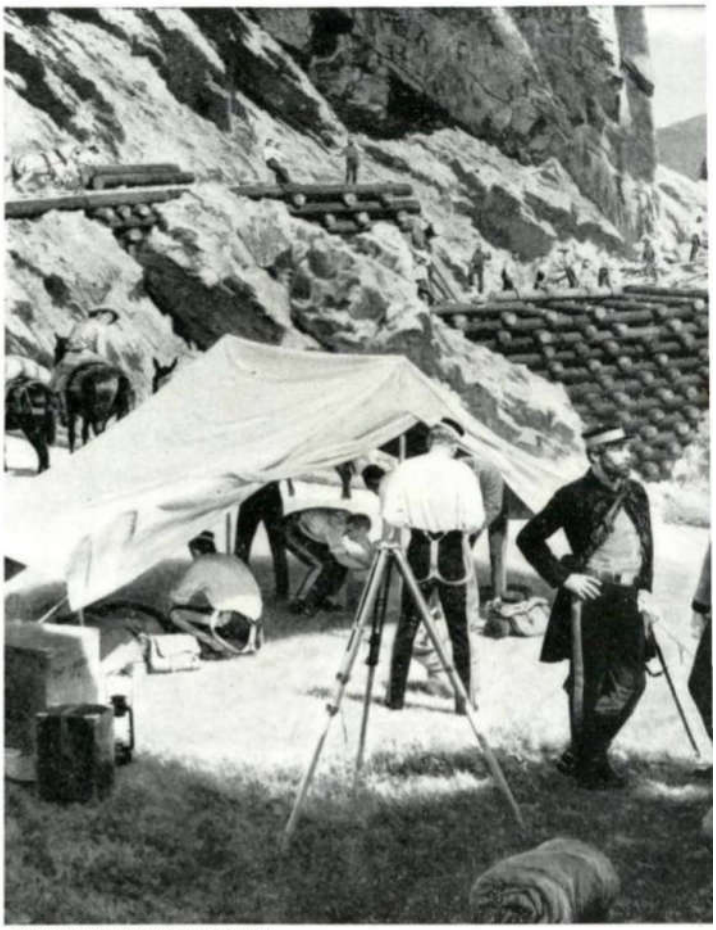
"The memorable day . . . was showery, which did not interfere with the gathering of the following spectators: Hon. Joseph W. Trutch, ex-Governor of the province in 1871, with Mr. Roebuck, his secretary; Hon. Judge Walkem, Mr. Andrew Onderdonk, contractor, Yale to Savonas Ferry, 129 miles . . . four engineering parties, The Rev. Mr. Good, Anglican Rector at Yale, Mr. Harvey, H.B. Co., Yale, Mr. Oppenheimer, general merchant, Yale; Mr. Dodd, provincial registrar, and Mr. Tuttle, owner of the "California House", Yale.

"After some congratulatory remarks . . . by persons present, Mr. Onderdonk, at the request of Hon. Joseph W. Trutch, ordered the foreman of the works to light the fuse—a grand success; the loud noise resounded in the Fraser Valley some distance, besides causing a downpour of rain. . .

"The foregoing events were followed by a quiet lunch in the California House, given by Mr. Onderdonk. . ."

Work proceeded on Canada's first transcontinental railway with undiminished industry. And finally the task was done. Seven years later, on 23 May 1887, the historic old wood-burner, No. 374 (now on permanent display at Vancouver's Kitsilano beach) drew the first train from Montreal, via the Fraser Canyon route, into Vancouver, the new Pacific terminus decided upon by Van Horne instead of the earlier Port Moody. Had Port Moody remained the terminus, the railway, to all intents and purposes, was completed with the arrival of the first train from the East in the original salt-water port in July of the previous year.

The building of the CPR, however, was not the final major undertaking in the Canyon. Telegraph lines had

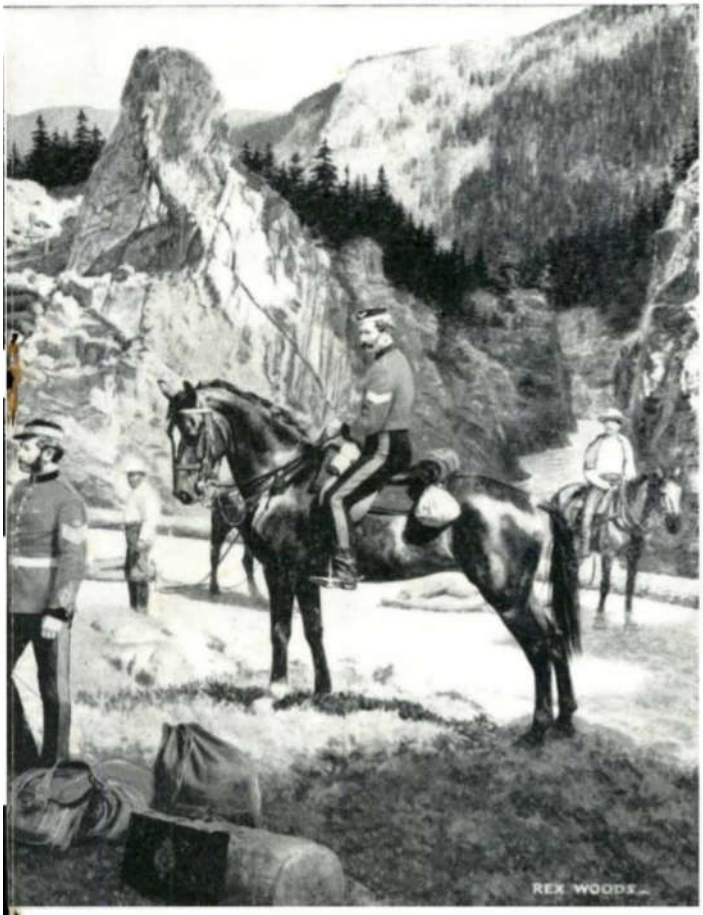


CONFEDERATION LIFE COLLECTION

Royal Engineers constructing the Cariboo Road in 1862, from a painting by Rex Woods.

to be built, and millions of feet of wire had to be strung, and some years later the Canadian National Railway—or Canadian Northern as it was then called—paralleling the CPR on the opposite side of the river throughout most of the Canyon, and switching banks at Cisco, at the confluence of the Fraser and Thompson rivers, was built.

Then came the Trans-Canada Highway. It was built in fits and starts, and only now are the finishing touches being put to the new super-highway through the Canyon. The new highway is much smoother and wider than its predecessor the old Cariboo Road, and infinitely more expensive than the early builders envisioned in their wildest road-building dreams. It is hard to estimate the cost of the old road Colonel Moody and his Royal Engineers constructed from Yale to Clinton per Canyon mile. But for today's standards and methods the cost is immense. In recent years the provincial and federal governments, who share the cost of Trans-Canada construction, awarded one contract involving more than two-million dollars a mile—$2,242,723, to be exact, for construction of 1.18 miles of roadway through China Bar bluffs, a sector of sheer mountainous terrain overhanging

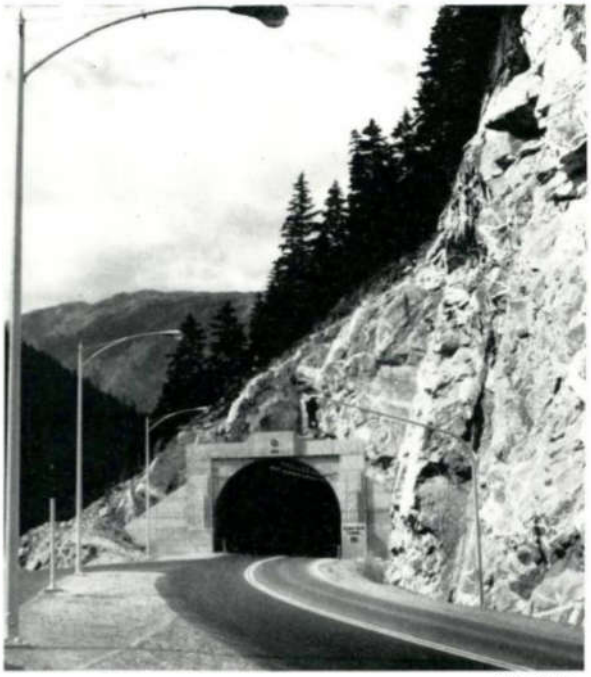


The Trans-Canada Highway showing China Bar tunnel south of Boston Bar, part of the converted Cariboo Road above Hell's Gate, and, Nine-mile Canyon bridge.

the Fraser, no doubt making it the most expensive road construction ever undertaken in Canada.

The Canyon section of the 'big road' is a very versatile road indeed. From climbing hundreds of feet up sheer canyon walls, over dizzy gorges, spidery bridges and through a maze of tunnels, it surely ranks with the most spectacular and scenic mountain highways in the world, and is imprinted still with such romantic waypoints of construction and gold mining as Basque, Toketic, Cisco, Kanaka, China Bar and Spuzzum.

Yes, things have changed in the Fraser Canyon. The ancient Coast Range is not the formidable barrier that it used to be. Today it can be traversed with ease and comfort by practically every mode of modern conveyance. In place of Indian canoe, pack-horse, mule, camel, stage coach and wagon train, the canyon walls reverberate and rumble to the constant roar of trains, automobiles, trucks, and tourist trailers. And thanks to the Department of Fisheries, modern engineering and a place called Hell's Gate, where a great cataract is formed by the compression of the river between two massive promontories, even the fish, today, have ladders.



B.C. GOVT.

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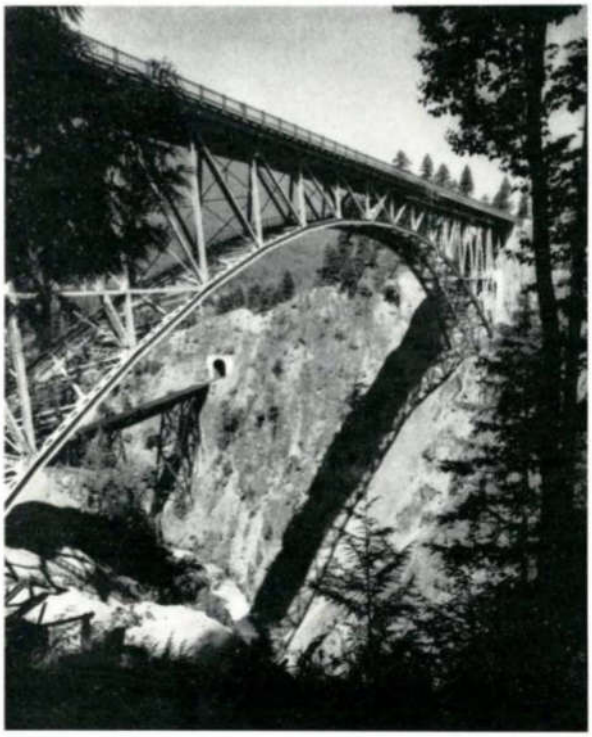

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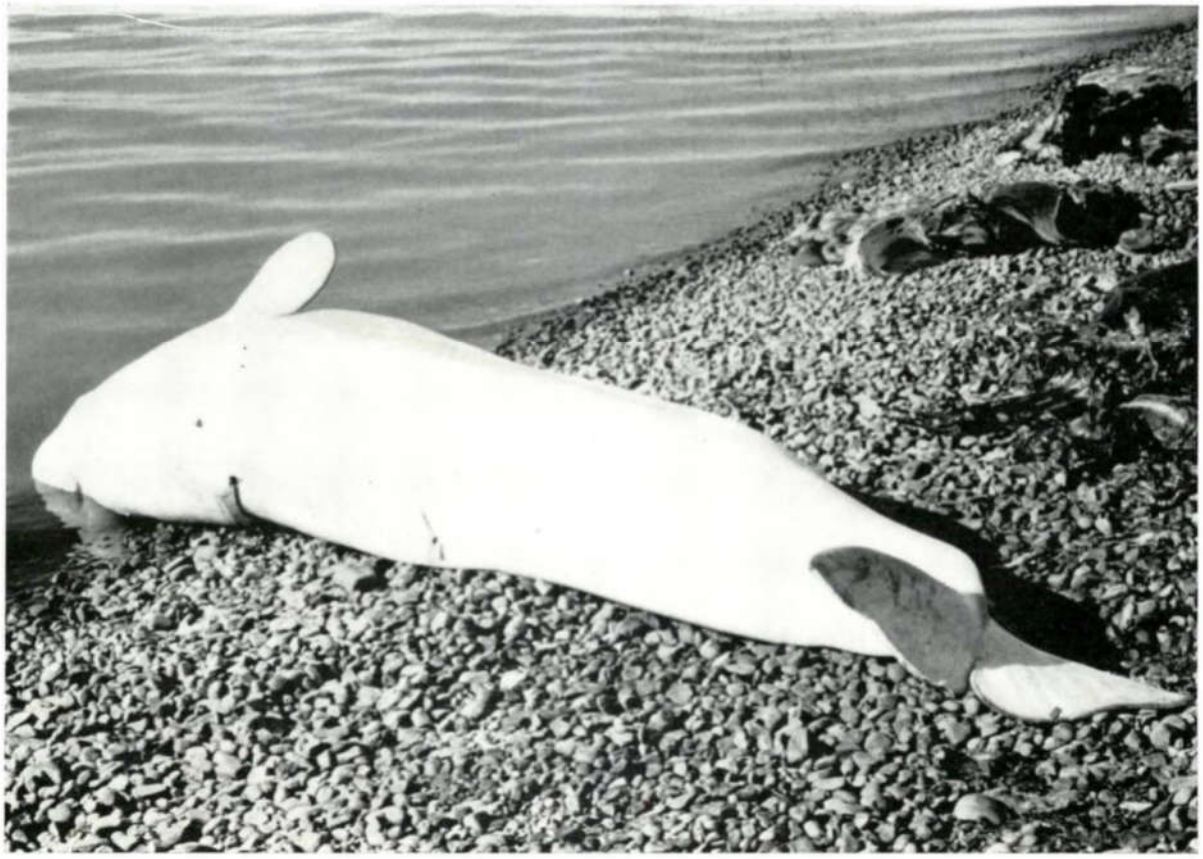


Hunters of White Whales

BY VAGN FLYGER

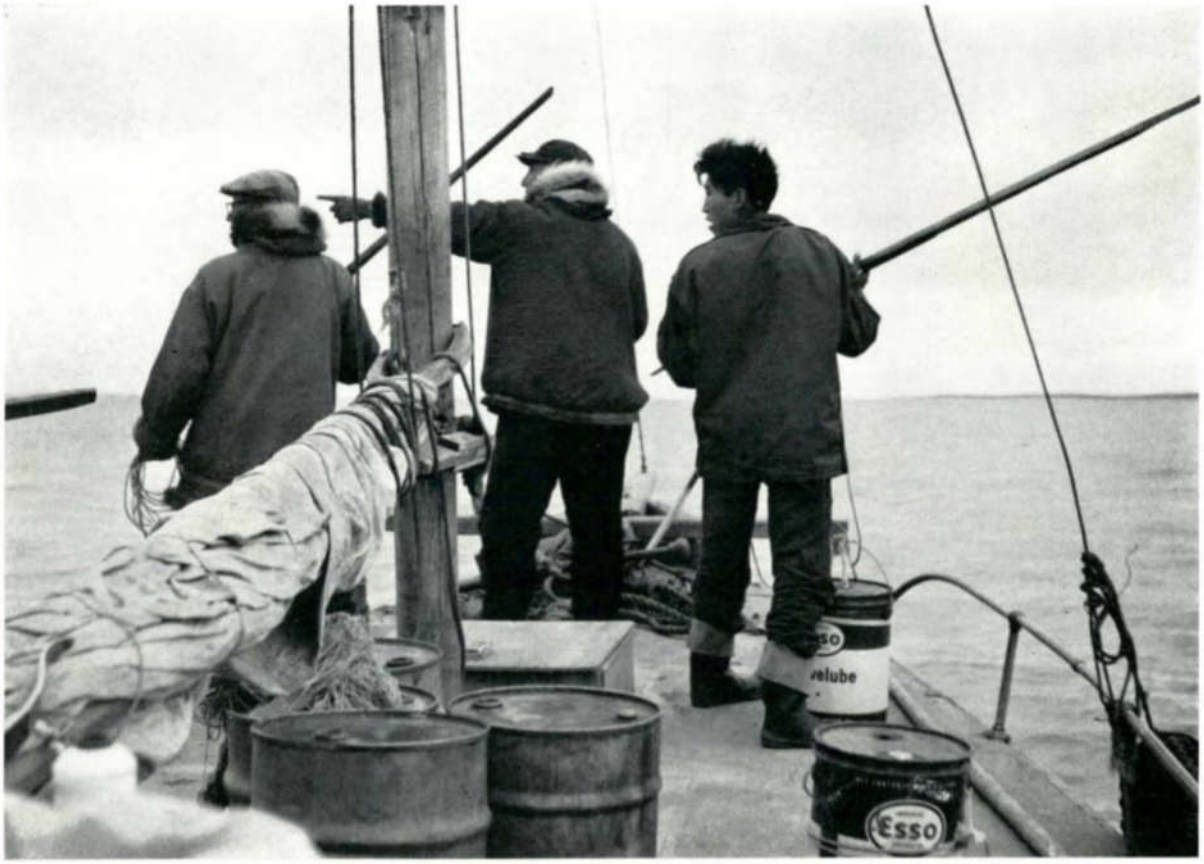
ESKIMO WHALE CAMPS will soon be no more. As the Eskimos adopt western culture, some of their own is lost. Every year more and more of the men get permanent year-round or temporary summer jobs so that fewer hunters are available to pursue the white whales.

During the summers of 1961 and 1962 I conducted research on white whales in the Mackenzie River's delta area. In order to get out to the whales, I lived with a group of Eskimos on Kendall Island and accompanied them on their whale hunts. My stay with these delightful and hospitable people afforded an opportunity to learn about their culture—whale hunting, the preparation and use of the whales, and camp life—which is so dependent on the white whale.

Every summer thousands of small white whales pass between the outer islands of the Mackenzie Delta. A few of the local Eskimos take advantage of this opportunity and acquire a large store of meat, oil, and muktuk (whale skin). These whales are hunted out of Tuktoyaktuk and temporary camps at Kendall Island and Shingle Point by people from Aklavik, Inuvik, and Reindeer Station. Kendall Island or Okevik, as it is called by the Eskimos, is a small island with a shallow cove at the southern end where the camp is established every summer. Several other islands and shingle bars, five or six miles out, separate the islands from the Beaufort Sea. The shallow muddy waters between these islands and Kendall Island are the whaling grounds.

The white whale or beluga (*Delphinapterus leucas*), a small whale with teeth, is related to the dolphin, the porpoise, and the killer whale. Adults are pure white and vary between 12 and 16 feet in length and between 1,500

Professor Flyger of the Natural Resources Institute, University of Maryland specializes in study of mammals of the Arctic and Antarctic. Photographs are by the author except where credited.



A whale has been spotted and the boat will turn in pursuit. The five-gallon oil cans serve as floats on the end of harpoon lines. The dead whale on the beach at Kendall Island (opposite) shows bullet and harpoon holes. Part of the tail of this 16-foot specimen has been trimmed, for the children rush up to cut off strips which they chew with relish.

and 4,000 pounds. Young whales are slate grey but gradually become lighter in colour as they mature. They travel in schools and feed on fish, squid, and crabs. These whales occur throughout most of the arctic seas and have definite migration routes. Therefore, just as do migrating birds, they appear in the same area at the same time every year.

As the whales travel in a northeasterly direction between the outer Mackenzie Delta islands, they are spotted by observers on a bluff behind camp. Actually the whales themselves are barely visible, and often invisible, but when they surface to breathe or "blow", the puff of condensed moisture can be seen from a great distance. If weather conditions are favourable (low wind with no threatening storms on the horizon) two or three Eskimo schooners may depart from camp to pursue the whales.

The whaling season is a short one, only four or five weeks long, and during most of this period the winds are too high for going out in the choppy waters between the islands. Then on windless days when the water is calm, the lookout on the bluff may not see any whales. Therefore every opportunity must be taken to go out when conditions are right. In a good season, 80 to 100 or more whales may be harvested by the Kendall Islanders.

Whale hunting is an exhilarating and exciting occupation with some danger involved. It is considered a man's job and women are never permitted to go along on the actual hunt. The animals are pursued in old unseaworthy schooners about 40 years old. It was actually possible to sit below the deck of the *Okevik*, the most decrepit of the schooners, and look out between the cracks in the hull to see where the boat was going. Bailing is therefore a constant affair.

Ancient one-cylinder engines of about ten horsepower propel the boats, each with its own characteristic put-put. Engine breakdowns are frequent and are sometimes dealt with while the boat bobs aimlessly on the waves. At such times one of the other boats remains nearby to offer assistance if a storm should arise.

Boat crews consist of whoever wishes to go along, usually five to eight men. One or two men nurse the engine, one attends to bailing, and another steers while the rest brandish harpoons or rifles. None of these tasks

are any man's particular responsibility; the crew is always trading jobs. Mostly younger men and boys handle the boat while the older men tend to the shooting and harpooning. There is no apparent boss or leader: everyone pitches in to do whatever has to be done in a good natured and cheerful manner.

Killing whales is not simply a matter of cruising up to a whale and dispatching it with a harpoon. These animals are highly intelligent and have a keen sense of hearing. The Eskimos use outboard motors only in the cove or on the far side of the island because the particular noise of these motors will scare away all the whales for miles around. Only schooners with inboard engines are used for whaling.

When pursuing a whale it is important not to get too close but to maintain the same speed as the animal and about 20 yards behind it. Should the boat get too close, the whale may turn sharply and gain distance while the boat is turning round. Once a whale has successfully tried this trick, further pursuit is hopeless because the animal has learnt how to elude its clumsy pursuer.

If a whale is followed properly, it travels in a straight line and every time it surfaces to breathe it is exposed to harpoons and rifle fire. The ideal practice is to hit the whale with a harpoon and then kill it with a brain shot from a 30-30 or .303 Enfield rifle.

Sometimes an animal can first be wounded with a bullet and slowed down enough to harpoon more easily. It may then be dispatched with a head shot. Almost all dead whales sink. Unless harpooned a body can be found only by poking around the bottom with poles or by dragging with a grappling hook. Since the water depth seldom exceeds twelve feet in this area searching for sunken whales is not too difficult.

The harpoon is a heavy wooden pole with a detachable bronze point at the end. This point is attached to a one-fourth inch line about forty feet long while the other end of the line is attached to a sealed empty oil drum with about half the line wound round it. The rest of the line is coiled on deck so that when the harpoon is thrown the line can play out freely. The moment the harpoon strikes a whale the can is tossed overboard.

The floating can serves two purposes: it slows down a wounded animal and then marks its location after death. In the excitement of harpooning a whale the line can sometimes entangle a man's leg or wind round his middle. At such times only quick action by companions can avert a fatal disaster.

If a whale is killed without having a harpoon attached, the spot is marked with a floating can tied to a line and weight. Often other beluga are still present on the whaling

HBC

grounds, and the dead whale may be left while others are pursued. At the end of the hunt, all dead whales are collected by finding the floating can markers. A successful boat may have as many as three whales which are towed back to the island cove where they are pulled up on the beach at the south end of camp.

Frequently all the whales have disappeared by the time the boats arrive on the whaling grounds. Rather than return to camp the boats may be beached on a nearby island to await the arrival of other whales. Everyone then goes ashore to explore and comb the beach in quest of eider duck nests and game. Sometimes a gill net is set out for herring.

After the exploration has been completed the boys play ring toss or other games while the men sit about talking and smoking. Tea is made and someone brings out an armload of bannock from the boat. If after four or five hours the whales have not returned, the boats go back to camp.

If the returning whale hunters have been successful the dead whales are dragged up on the beach and the women's work begins. With their ulus (crescent-shaped women's knives), three women can completely cut up a whale in an hour.

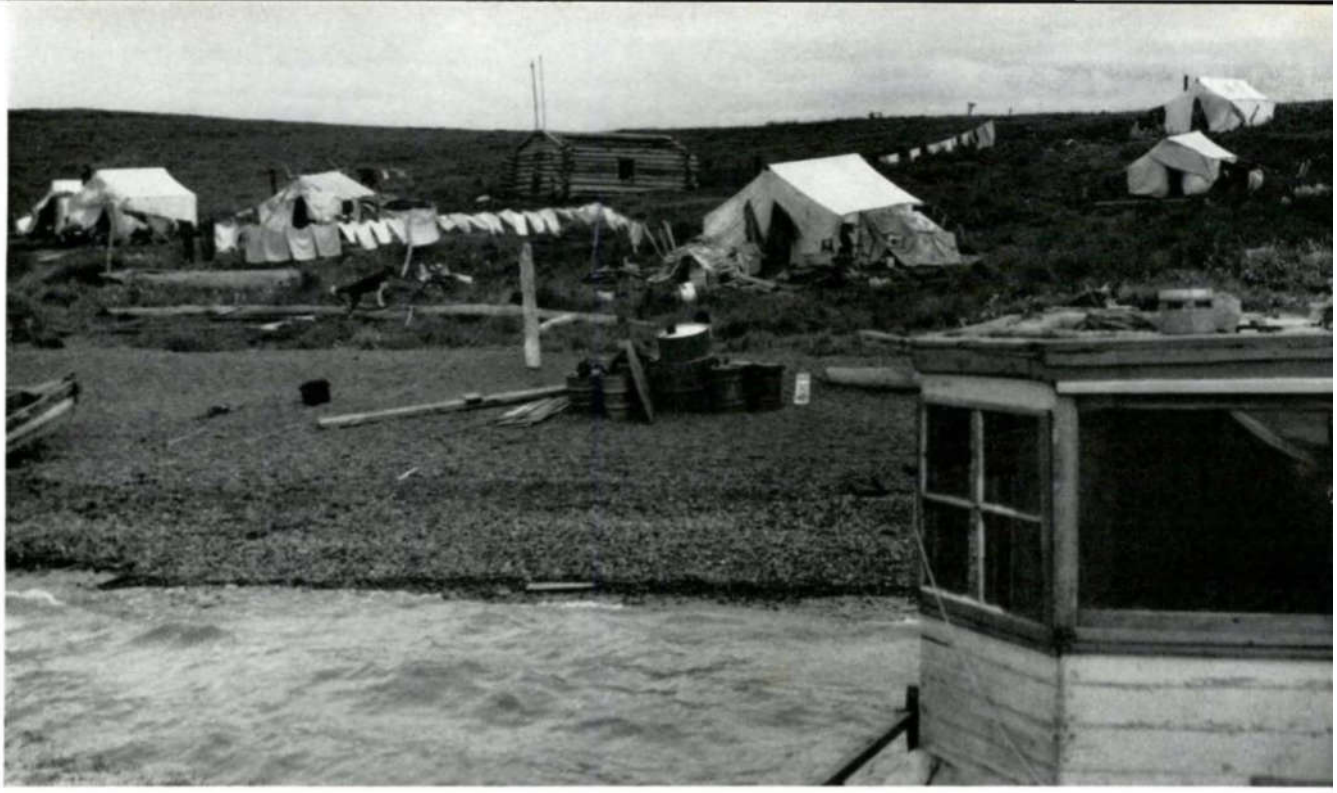
First the head is severed with a crosswise cut, then the trunk is cut into two cylindrical pieces and a tail section. Next the three-inch or four-inch thick layers of skin and underlying blubber are peeled from the trunk pieces as eight large slabs. Smaller pieces come off the tail section. These slabs are rinsed in the sea and then laid on the grass for later processing. The meat is removed from along the vertebral column as large chunks which are also put aside for later processing.

Organ meats, such as kidneys, brains, and mammary tissue are cooked and eaten during the stay in camp or fed to the dogs. The dogs are also fed bones with attached meat, pieces of meat and blubber from the head section and also fish caught in gill nets set near camp. Most of the whale heads are thrown into holes in the permafrost where they quickly freeze. They are dug up by passing Eskimos during the winter and used to feed their dog teams. The rest of the viscera, including the liver, is either thrown into the water where it is eventually washed away or it may be burnt in a driftwood fire made on the beach.

The long whale stomachs are rinsed in water and one end is tied with a thong. They are then inflated by blowing into the other end and tying it. These inflated whale stomachs resemble large balloons and are left to dry for a week or more after which they are deflated and stored for later use as food containers.

DON BLAIR

A freshly killed beluga is hauled to the boat and towed to the beach where it is cut up by the women with their ulus. An earlier photo (opposite page) shows the method of dividing head, tail, and trunk, after which the skin and blubber are peeled off and the skin or muktuk is hung up to cure. The black meat contrasts greatly with the whale's white exterior.



The tent camp at Kendall Island looks bleak but camp life is cheerful and pleasant. The log house is a relic of the days when this was a year-round settlement.

The women now return to the skin and blubber pieces which are cut in zigzag fashion and hung on poles to cure for two or three days. After this the pieces are further subdivided into pieces about the size of a man's hand. Most of the blubber is trimmed from the skin and rendered to oil by heating in a kettle (actually half of a 55 gallon oil drum) over a driftwood fire.

The three-fourths-inch thick pieces of skin are boiled in water and then preserved in assorted sized containers of whale oil. During the following months, this muktuk is taken from the cans, drained of oil and eaten. These pieces of muktuk are pure white and tender and are considered by many to be one of the Arctic's tastiest delicacies. The flavour is sometimes described as almond-like, but actually it has a pleasant flavour all its own.

The black whale meat is cut into thin strips roughly one-half inch thick, two and a half feet long, and eight inches wide. These strips are hung over poles to dry in the sun. Some of the meat strips are hung inside a log smoke house and cured over a smouldering driftwood fire. This dried meat, called mipku, is hard and brittle. It is eaten by breaking off small pieces and chewing them with considerable effort. People lacking good molars do not eat mipku unless it has been softened by boiling or soaking it in whale oil.

Kendall Island camp life is pleasant and relaxed. Most of the time the wind is too strong to permit whaling so the men stay in camp with the women and children. Chores around camp are few.

The first people arrive in early July and leave by mid-August during which time they live in almost constant daylight. The children run and play round the clock. They romp about camp and wander over the tundra looking for birds nests and hunting with sticks, stones, and crude bows and arrows.

On warm sunny days lunches may be enjoyed out of doors but most meals are eaten on the floor of the tents. Several families eat together and the women contribute to these pleasant meals by bringing food. The food is mostly frozen or baked whitefish, mipku, muktuk, and sometimes other meat. Bannock, jam, and tea are always served and sometimes a pot of strong smelling rotten whale flipper is brought in. This delicacy, which smells much like Limburger cheese, sometimes causes botulism, an often fatal form of food poisoning.

Following the evening meal, which is eaten about five o'clock, the adults gather in one of the tents and play cards on the floor. Each contestant uses a pack of cards and plays a sort of communal solitaire called "crazy cards". These games are played at a rapid pace with lots of laughter. After each hand the cards are reshuffled and the loser, is replaced by another player. Card playing stops at midnight and tea, bannock, and meat is served.

The white muslin tents used by the Eskimos are kept comfortably warm by burning driftwood in sheet metal stoves. The insides of the tents are divided into halves, the rear slightly raised portion, piled high with furs and quilts, serves as the family sleeping area. The front

portion is the working, visiting, and eating area. Since the tents are not waterproof, everything inside becomes wet during rain or snow storms. However, the warm stoves dry out the interior quickly after the storm is over.

The Mackenzie Delta has always abounded in driftwood, a valuable resource to the local Eskimos. Since the 696,700 square miles drained by the Mackenzie is mostly forested land, a vast supply of driftwood is carried annually down to the sea. Some of the wood becomes distributed along the shores of the Arctic Ocean but it is especially concentrated in the Mackenzie Delta area. Many of the island beaches are covered with long windrows of driftwood. This abundant wood supply enabled the Mackenzie Eskimos to live in log houses before the arrival of European man.

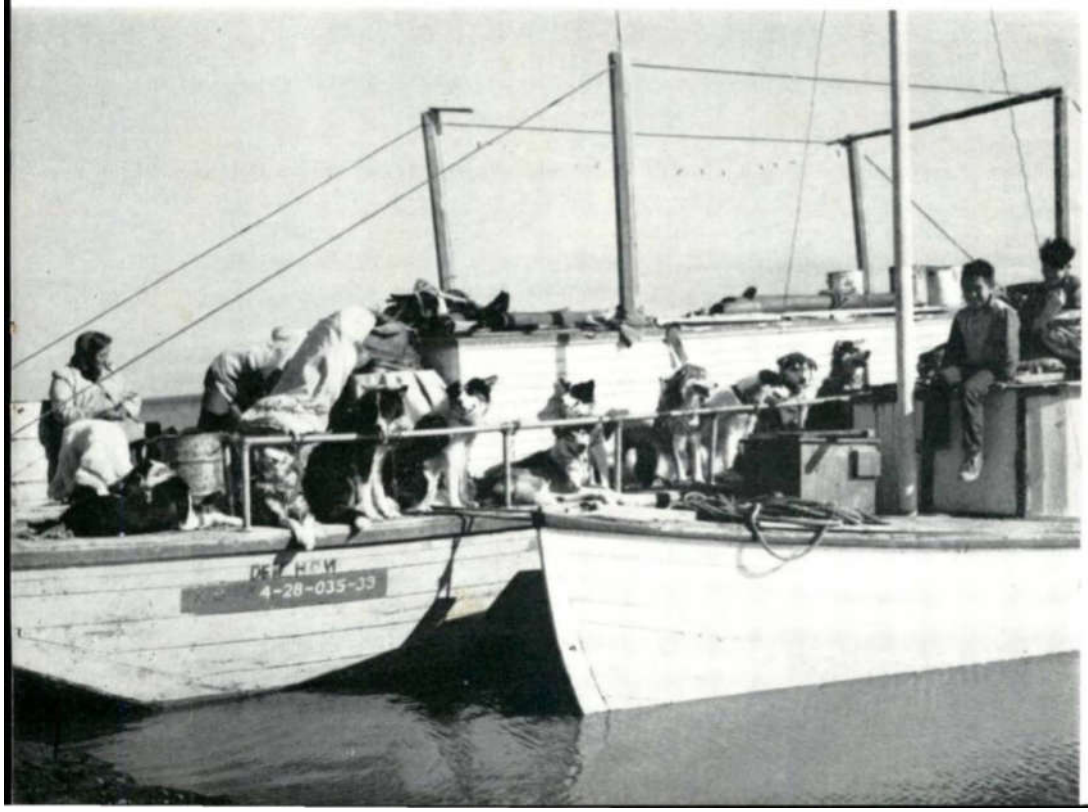
The remains of four old log houses were still standing at Okevik in 1962. One of these was the smoke house and two others lacked roofs and were not usable. The fourth house was in good shape but unoccupied because it was supposed to be haunted. Formerly it had been occupied by an elderly Eskimo known as Old Dennis who lived there the year round with his family. Perhaps it was his ghost that occupies the house. Old Dennis had become comparatively wealthy in the twenties and thirties when furs were more valuable than they are today. With his profits from selling furs he bought such items as a record player and a typewriter, even though he was illiterate. The record player together with a rifle, traps, explosive type whaling harpoons, and some furniture were still in good condition in 1962.

When the whale numbers dwindle in early August, the Eskimos pack all their belongings including tents, muktuk, mipku, and dogs aboard their boats and a leaky barge which is lashed to the side of one of the schooners. This flotilla of boats, people, and dogs, in one or several groups, proceeds slowly up river from the island.

Every evening, camp is pitched on shore and sometimes fish nets are set out overnight. Stops are made for the men to hunt moose or grizzly bears while the women and children gather berries. These are packed together with sugar into the dried whale stomachs. These leisurely trips upriver sometimes takes several weeks.

While the boat is under way the passengers maintain a constant poker game. The loser of each hand must bail 40 pails of water from the leaky barge. (At one time when water was coming in faster than it could be bailed out, the barge and schooner were quickly run aground. The leak was repaired, not entirely, but just enough to keep the bailers busy and provide an incentive for the poker game.)

Whales become less important with each passing year. As motorized transport replaces dogs, the demand for dog food decreases. Furthermore human foods other than whale meat and muktuk can be acquired more easily. Nevertheless the white whale is a great resource which will probably someday in the future be harvested and processed by scientifically developed methods. By the time this occurs, the old whaling camps with their pleasant way of life will have disappeared and a new way of living will have appeared. ◆



At the end of the whaling season the Kendall Islanders load their possessions on board old schooners and barges and head up river to Inuvik and Aklavik. During the winter some men will return and feed themselves and their dogs on the whale meat and fish cached on the island.

A PEEP at the ESQUIMAUX through early children's books

BY JUDITH ST. JOHN

IN THE YEAR 1744 when the Parliament of Great Britain was introducing a measure to award £20,000 for the discovery of a Northwest Passage and £5,000 for reaching the North Pole, an enterprising young bookseller, John Newbery, journeyed to London and ventured to establish a Juvenile Library in St Paul's Churchyard. He was one of the first to specialize in the publishing of books designed exclusively for the reading pleasure of the rising generation, and in January 1745 he advertised "The Circle of the Sciences" a series of books "render'd so extremely easy, instructive and entertaining that 'tis hoped the whole will seem rather an amusement than a task". *Geography made familiar and easy to young gentlemen and ladies*, the sixth book in the series, is a squat little volume which conveniently fits the palm of a small hand. It succinctly describes the "Arctic Lands" in three short sentences. "It is inhabited, though extremely cold, mountainous and generally cover'd with Snow. It has bears, Rain-deer, and Foxes, but few Fowls. The natives are an Olive-Colour and are supposed to worship the Sun." In 1760, Newbery published a set in twenty volumes entitled: *The whole world displayed; or, A curious collection of voyages and travels selected from the writers of all nations, in which the conjectures and interpolations of several vain editors and translators are expunged.* The first chapter of the fifth volume deals with the history of the settlements of the Hudson's Bay Company with an account of several factories. Interest in the beaver is depicted by the animals carrying logs on their shoulders.

These two books contain the earliest accounts of the Far North which can be found by searching through the 5,000 volumes which form the Osborne Collection of Early Children's Books in the Toronto Public Library. Samuel Hearne began his Arctic journeys in 1769, Commodore C. J. Phipps undertook his voyage to the Pole in 1773, Captain Cook reached Bering Strait in 1778 and Sir Alexander Mackenzie travelled down the river which bears his name in 1789, but no contemporary accounts of these expeditions, prepared especially for children, are included in the Osborne Collection and possibly none were published.

The prolonged years of turmoil during the Napoleonic Wars put an end to Arctic exploration but with the coming of peace in 1815, the attentions of brave men were focused once again on the unexplored North and the rewards for discovery were renewed by the British government. Public interest in polar expeditions was captured and the published accounts of explorers who ventured

Miss St. John is librarian in charge of the Osborne Collection of Early Children's Books at the Toronto Public Library

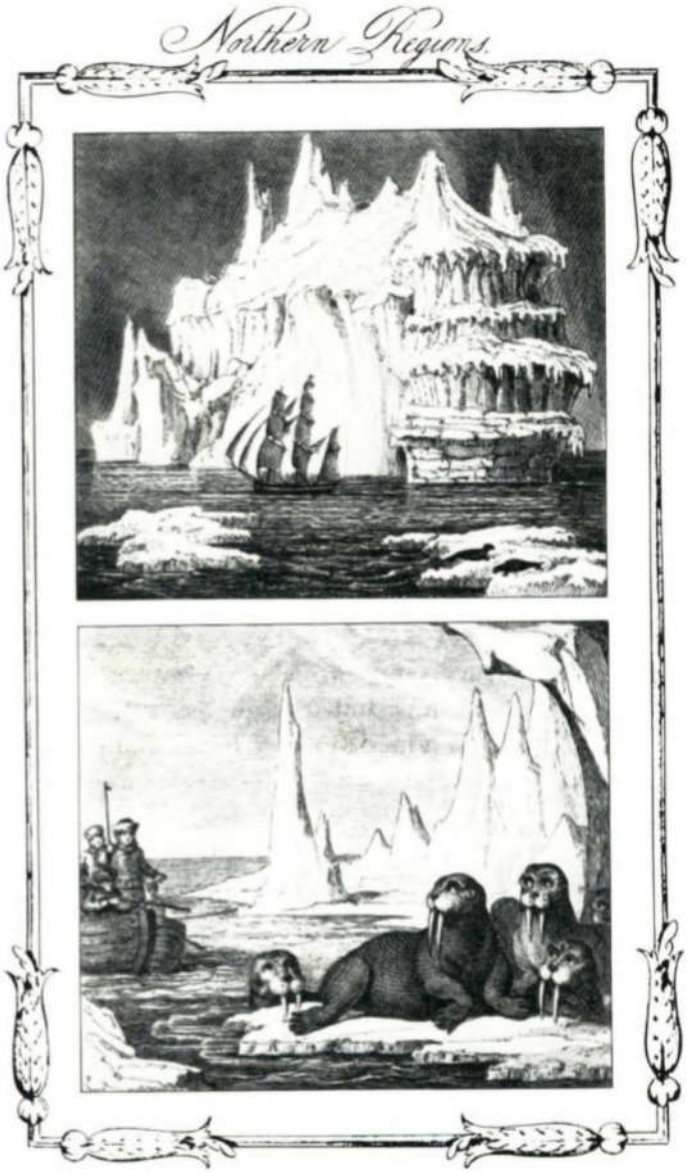
into the unknown were greeted with anticipation and enthusiasm.

In 1818 Sir John Ross with Lieutenant W. E. Parry as second in command, embarked on a voyage of discovery to the unknown waters of Baffin Bay. That year, Mrs Maria Hack published *Winter evenings; or Tales of Travellers* in four little volumes. The entire third volume is devoted to the Arctic with chapters on "Adventures in the Arctic Ocean" from Phipps's *Voyage to the North Pole*; "A visit to the Esquimaux" from Chappell's account of a voyage to Hudson Bay; and "A winter on Charleton [sic] Island" taken from *The dangerous voyage of Captain Thomas James*, first published in 1633 and reprinted in 1740.

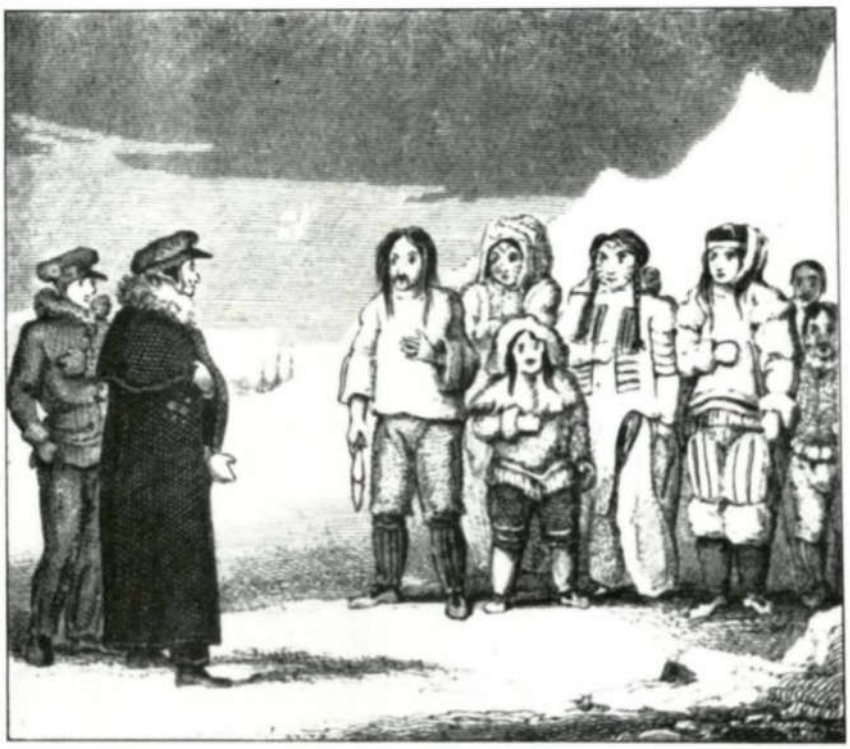
Mrs Hack, a popular writer of children's books in her day, belonged to the Quaker persuasion. She had definite views on what constituted a good book for children which she set forth in her preface. Her tales were taken from "respectable sources only" and were presented in the popular dialogue form as conversations between a well-informed mamma and her inquisitive children. Mrs Hack frowned on giving young readers "fictitious narratives" fearing that an "unlimited perusal of them will exhaust sensibility, and produce the same listless indifference to the realities of life observable in older persons who devote their time to this kind of reading". Instead she advocated stories of "courage, patience, fortitude, generosity and benevolence, and above all, of reliance in the Supreme Disposer of events on the occasions of danger and distress".

The dauntless, handsome William Edward Parry and his courageous, god-fearing friend, John Franklin, seemed to possess all the virtues that Mrs Hack and her peers wished to inculcate in their readers. When the journals of these intrepid explorers appeared they were soon re-written and published for the edification and pleasure of boys and girls.

Soon after Parry's journal of his voyage of discovery in His Majesty's ships *Hecla* and *Griper* was published in 1821, an extract appeared in the first issue of the *Select magazine for the instruction of young persons* in January 1822. A second article on "The Arctic expedition" was included in the April number, and in July the editor printed an extract from the journal of a voyage to Baffin's Bay in 1821 by "a medical gentleman of considerable general scientific ability who has made several voyages to the Arctic Seas" and who used the pseudonym, "Pamphilos". The following year a story was included of "The preservation of Esquimaux missionaries on the coast of Labrador" which told how two missionaries in 1782 left their station at Nain and pro-



Copperplate illustration from "Northern Regions." The picture of the ship beside the iceberg resembles closely a sketch by Lieutenant Beechey that illustrated Parry's book about his first voyage published in 1821. The engraving opposite is from the same book about Uncle Richard's voyages.



Left and opposite are some of the many arctic scenes shown in the relation of Uncle Richard's voyages published in 1825. The picture at bottom right is clearly based on Captain Lyon's drawing of the Fury and Hecla at Igloolik that appeared in the account of Parry's second voyage.

ceeded to Okaak which was one of the most northerly of their settlements, about one hundred and fifty miles distant.

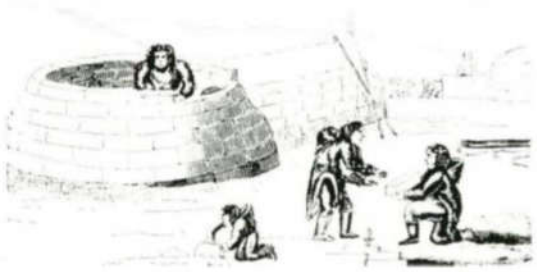
The exploits of Commander Parry and his men kindled a tremendous interest in the North and inspired Mary Anne Hedge to write the story of *The young orphan sailor boy, or Young Arctic voyager* which was published anonymously by the Quaker firm of Harvey and Darton in 1824. Although she used the journal of Commodore Phipps as the main source for her story, it begins when a twelve year-old boy, Charles Elwyn, is shown by his father's friend, Mr Willoughby, "Captain Parry's account of his voyage and the beautiful plates of ice-bergs and ships". In his eagerness to describe the book to his father, Charles burst into the room ahead of his elderly friend. When reproved by his father, Charles replies: "I did not mean to be rude to Mr Willoughby, I love him too well, but I really forgot everything but ice-bergs, and bears, and sea-horses, and dancing on ship-board. Oh, I wish I could go with Captain Parry, if he goes again to the North Pole . . . I must be a sailor, indeed father, as my grandfather was . . . but I suppose he never went on a voyage of discovery, and was closed up by ice-bergs, and lived on ship-board so many months, without sun, as Captain Parry and his men did?" Charles's father then reveals that his grandfather had indeed sailed to the North Pole as a cabin boy on Phipps's voyage and that he had kept a journal. "It is my plan in your education," said the father, "not to anticipate your pleasures. . . . Had you known of my possessing a narrative of your grandfather's northern voyage . . . how much pleasure would you have lost which you will now derive from perusing it, comparing it with later voyages and particularly with Captain Parry's with which you have been so pleased." The journal takes up the main part of the book but the epilogue suggests that Charles, because of his "diligence and progress . . . may have his sanguine wishes accomplished by sailing with the persevering Captain Parry in his proposed third voyage to the Arctic regions, where perhaps it may be determined if a passage exists, whether it may be useful for commercial purposes, so many impediments imposing themselves in the navigation to the northern seas."

In 1825, John Harris, the successor of the Newbery firm, published *Northern regions; or, A relation of Uncle Richard's voyages for the discovery of a North-West passage and an account of the overland journies of other enterprizing travellers.* The book is in four parts and is illustrated by a folded map of the Arctic regions, drawn by Jehoshaphat Aspin, and twenty-four engravings on twelve copper-

"Esquimaux male" and "Esquimaux female" from "A Peep at the Esquimaux" are similar to sketches by Lyon.

plates, some of which are redrawn from or inspired by the drawings of Lieutenant Beechey who accompanied Parry on his first voyage and those of Captain Lyon who was on the second voyage, and whose pictures illustrated his published journals. Uncle Richard is supposed to have sailed with them on the first expedition in the crew of the *Griper*. In Part I he arrives home from this voyage and gives an account of their adventures to his two eager nephews, Tom and Charles. In Part II while Uncle Richard has sailed again with Parry on his second voyage leaving the boys a model of the *Hecla* and his Esquimaux

dog, their father recounts the adventures of Captain Franklin whose Journal had been published in 1823. "The melancholy sensations of the history of Captain Franklin's adventures and sufferings were hardly worn off, when Tom and Charles watched a post-chaise drive up the long avenue" and Uncle Richard descends, home in time to tell of Parry's second expedition in Part III. In Part IV the boys take their turn as raconteurs and tell Uncle Richard of "the pedestrian traveller", Captain

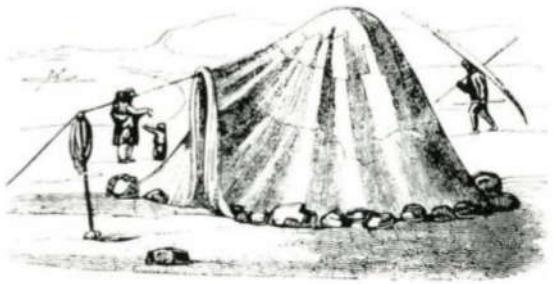


Cochrane, who left England in 1820 to trace the shores of the Polar sea by land.

A peep at the Esquimaux; or, Scenes on the ice is a diverting picture-book with a series of verses "by a Lady" and forty hand-coloured engravings "from original designs". It was published by H. R. Thomas at his Juvenile Repository in 1825 and it enjoyed immediate popularity for two editions were issued that year. The verses are not especially child-like but the introduction makes it plain that this is a children's book. It tells of a visit by "book-loving Harriet" and her sisters to Mrs Frazer's juvenile library in the Soho Bazaar. Mrs Frazer showed them *A peep at the Esquimaux* which "soon caught their attention. Its title was new and there were pictures in it of Esquimaux, those harmless natives of the Frozen Seas, about whom the children had heard so much from their parents, and whom they had been taught to consider with feelings of pity, as the most desolate of human beings; often famishing, as they had been told, with hunger; perishing with cold, and destitute of all the comforts and conveniences of life; yet cheerful and contented with their hard lot; thereby affording a lesson to natives of a happier country, who, in the midst of abundances, are often miserable and discontented, even at the slightest privation. 'What an odd title this book has got!' said

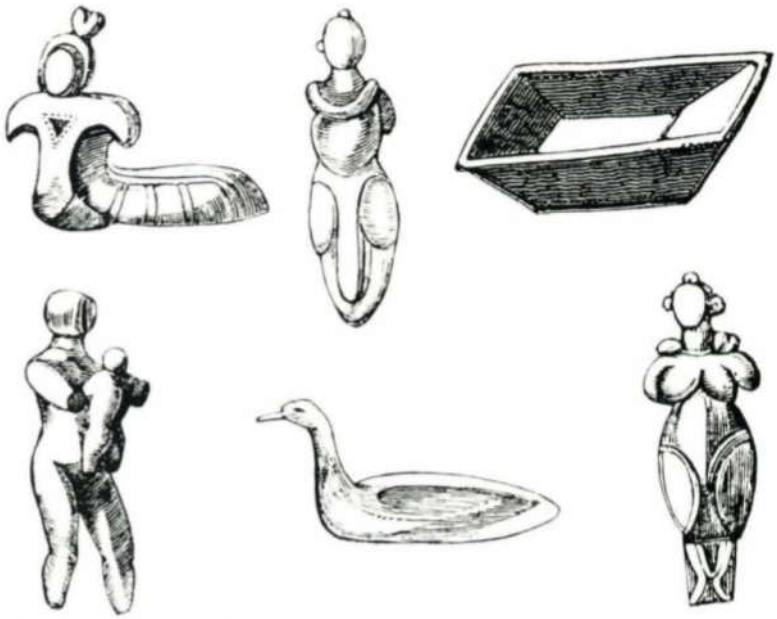
Harriet; 'A Peep at the Esquimaux'; I should really like to have it, as I see it is written in poetry which I like very much, and is, besides, full of new pictures, such as I never saw before & do pray, mamma, examine it and tell me what you think of it.' Mrs Meadows . . . having always felt great sympathy towards the poor savages which it attempted to describe, considered it not unworthy of purchase. With mamma's permission it became one of Harriet's treasures, and was quickly deposited in her little basket, as the fruit of her first visit to the Soho Bazaar."

Harriet's treasure from the Soho Bazaar has now become one of the treasures of the Osborne Collection of



IVORY TOYS

'Tis not in outward garb alone,
That women's industry is shewn.
With equal art they can produce,
Utensils neat, for household use;
Harness for dogs, and Gear for Bows,
And Bowls of leather, they compose.
The whalebone Pot, and Fishing Line,
With curious Toys of iv'ry fine;
Though rudely carv'd, as models meant,
All living things to represent.
The Knife, the Comb, the Spoon, are all
Made with the same material.
The Lamp of stone, and Cooking Pot,
Which every thrifty wife has got;
By women too, are nicely made,
With slabs of stone together laid:
Ingeniously the parts they fix,
With strong cement, which closely sticks.



The verse Ivory Toys, with its accompanying illustration, and the engravings on the opposite page are from "A peep at the Esquimaux" by the unknown Lady.

Early Children's Books for this slim volume gives an authentic picture of Eskimos in the Eastern Arctic. Twenty verses in rhyming couplets describe their "Character, Mode of life, Diet and cooking; The kayak; Death of the walrus; The dog; The polar bear; The deer; The wolf; Arctic birds; Summer dwelling; Man; Woman; Implements of art; Dress; Ornaments; Ivory toys; Manner of tattooing and Moral habits and Ideas of futurity."

The source of information for the anonymous "Lady" who penned these lines was undoubtedly the young and talented hero, Captain George Francis Lyon, who accompanied Parry as the second in command on his second voyage of discovery. Lyon's accurate and able drawings were used to illustrate Parry's official Journal published in 1824. In the same year Lyon's private journal was published at the request of the Admiralty which realized that his observant eye and facile pen had given careful, sympathetic and colourful descriptions of Eskimo life that had not been recorded by Parry. Many of these details are incorporated in the opening verses of *A peep at the Esquimaux* which was published in June 1825.

Five months before, in January, 1825, Lyon had published his *Brief narrative of an unsuccessful attempt to reach Repulse Bay*, in which the following short paragraph appeared: "Near the large grave was a third pile of stones, covering the body of a child. . . . A snow buntin had found its way through the loose stones which composed the little tomb, and its now forsaken, neatly built nest, was found placed on the neck of the child. . . . I could not on this occasion view its little nest, placed on the breast of infancy, without wishing that I possessed the power of poetically expressing the feelings it excited." This inspired our anonymous authoress who accepted the challenge and penned eight stanzas "On seeing a snow buntin on the grave of an Esquimaux child" which begin:

Under stones loosely pil'd, its remains unprotected,
An Esquimaux infant reposes below,
By the soil scarcely hidden, it moulders neglected,
Forsaken by all but the Buntin of Snow.

The last poem in the book is "A polar pastoral" given with the following introductory note: "Written by a Friend of the Authoress in consequence of having overheard a reproachful dialogue between a young Esquimaux Hunter, and a favourite Girl to whom he was betrothed. He upbraids her for having suffered her attentions to be diverted from him, in consequence of the rich presents made to her by the Europeans, belonging to the Discovery Ships, and which has so completely bewildered her brain,

IMPLEMENTS OF ART

Wood, for their Sledges too, they use,
But chiefly skins and whalebone choose;
Of these they form the neat Kayak,
And Woman's boat, or Oomiak:
Of shape commodious, this appears,
By women row'd; an old man steers;
Sometimes in this, they luggage take,
In summer, when they cross the lake.
No sort of metal here is known,
Their arrow-heads are tipt with bone,
And sharpen'd flint of every size,
Or iv'ry, which they chiefly prize.
The bone of Whale, the hoof of Deer,
Amongst their implements appear;
With tusk of Walrus, and the horn
Of Musk Ox, and Sea Unicorn.
All these materials form a part,
In works of industry and art.

THE DOG

Of Esquimaux, the faithful friend,
The Dog, must all his steps attend.
Obedient, vigilant, and good,
Well does he earn his scanty food;
And e'en the Natives gladly spare
Their morsel, with the dog to share.
In journeys long, through ice and snow,
With swiftest pace, they careful go.
The sledge they draw, o'er chasms wide,
And, e'en at night, scarce want a guide.
They bring the captures from the chace,
Or fearless stand, the bear to face.
Thankful to chump the morsels rare,
Of tainted meat, or bones pick'd bare;
And when at last their toil is o'er,
To lie contented on the floor.
The Dog, submissive ever found,
Is still the same the world around.

More verses from the book by the anonymous Lady.

by their glittering charms, as to make her disdain her old and faithful Lover. Finding that all other argument had failed to bring her to reason, he deviates from the usual diffident and unboasting manner of his tribe and recounts to the vain Girl, the various deeds he has performed for her sake; hoping, thereby, to regain her unsteady affection."

This unknown arctic bard must have travelled with Parry's second expedition because the hero, Too-loo-a-ghioo and his fourteen-year-old bride were known to Captain Lyon. The poem incorporates a number of Eskimo words which vary in spelling and sound from the form given by Parry in the glossary at the end of his Journal.

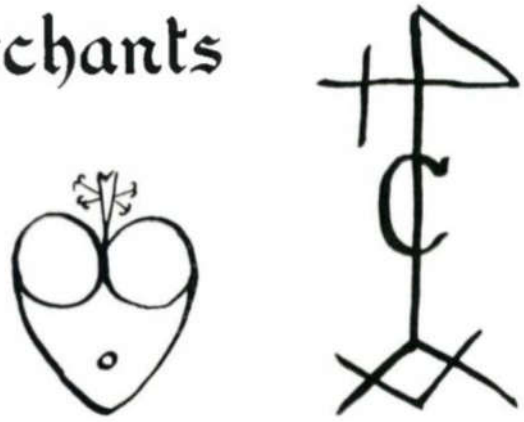
It has proved to be impossible to trace the source for all the illustrations in *A peep at the Esquimaux* but four of the full-page engravings and ten of the fourteen drawings of implements, weapons, ornaments, etc., have been copied from or inspired by Captain Lyon's illustrations in Parry's *Journal of a Second Voyage*. The unidentified pictures seem authentic and one wonders if they might also have been copied from Lyon's original work. Perhaps the illustrator had access to his portfolios of unpublished drawings. The "lady" might also have been personally acquainted with Lyon and perhaps she heard the anecdote of the "snow buntin" from Lyon, himself, before it appeared in his published Journal.

Vain attempts have been made to identify this lady but any conjectures have proved to be without support. Whoever she might have been she gave to the children of her day an accurate picture of the strange unknown people who were found in the Frozen North. ◆

The Marks of Merchants

BY F. E. EVANS

Freelance writer who lives in Oxford, England.



The heart-shaped mark of Sir Richard Gresham, c. 1537, suggesting that trade is the nation's life-blood, with lifting hooks used to form a symbolic cross, and one of the marks carved on a mantel beam in a cottage at Blakeney.

IN MANY OF THE OLD TOWNS of southern England—in the Cotswolds, in East Anglia, and of course in London—strange hieroglyphics are to be found. They may appear on the doorpost of an old house, on the base of a church tower, on a carved chest in a cathedral.

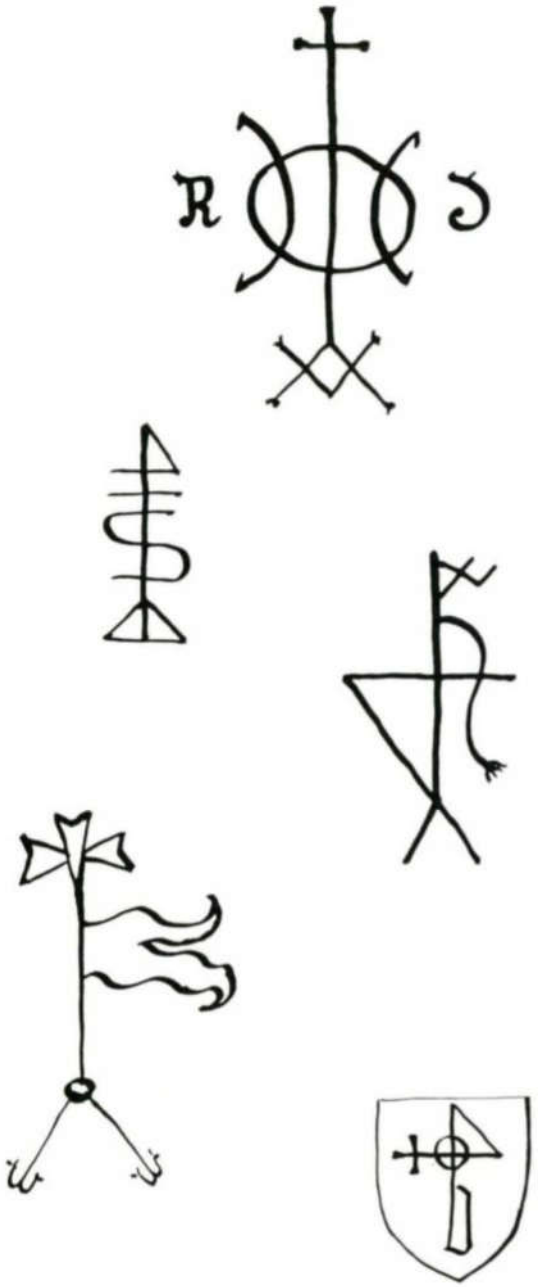
They look more like the kind of thing one would expect to see on a magician's cloak than on timber and stone. But in fact they are mementoes of the great days of history when commerce and trade built England into a leading nation among those of the world, and when the men who achieved this were themselves so powerful and so wealthy that they were justly referred to as 'merchant princes'. The strange symbols are merchants' marks—the olden-day forerunners of our entire present-day system of trade-marks upon which the structure of business depends.

Merchants' marks have an interesting and even romantic story. At first, they were used to identify the merchants' raw materials, manufactured goods, implements, carts, mills and the other physical assets of their trade or business. This was particularly effective at the time of their greatest use in the 14th, 15th and 16th centuries when comparatively few people could read or write and documentary records were consequently rare. But as the merchants grew in power and importance, and in social rank, they became so proud of their marks that they placed them on their houses, furniture, carriages and the like personal possessions, and they had them engraved on their tombs and memorials in churches. They used them, in fact, exactly as the aristocracy used their coats-of-arms and this practice became so prevalent that it roused the resentment of the nobility. Eventually the heralds took action and the displaying of any mark within the surround of a shield was forbidden.

But this use did give the marks permanence and in consequence a number can be seen today if one knows how to recognize them. It is a fascinating occupation to seek them out; they may be tucked away amidst the carving on overmantels or ornamental chair-backs, on timbered beams or old oak chests in houses; or on memorial brasses, sculptured tombs, and glowing stained-glass windows in churches—rarely appreciated for what they are.

The marks have, in general, a quaint shape which tells us a remarkable story of the way in which hard facts and strange superstitions were an everyday part of mediaeval life.

Often there is an upright line, representing the mast of a ship, for in early days when roads were almost non-existent many materials and goods travelled by water, both around the coasts and along rivers. In addition, of course, there was an extent of overseas transport and trade, remarkable to realize today, with Europe, the East, the Africas and India and eventually, the New World, all having a place in it. From the mast fly wavy lines, representing pennants, symbolizing movement. Across the upright is a horizontal line forming a cross, to invoke divine protection for the merchants' wares. For not only did tempests threaten, but these, it was firmly believed, were often caused deliberately by demons. Spirits from the devilish Beyond, inhabiting the bodies of mermaids, lured sailors and ships to destruction, while witches and familiars led packhorses into quagmires at home and into deserts and abysses abroad. So, for extra safety, an additional cross was sometimes included across the end of the horizontal line. The tip of the horizontal line was joined, by another, to the top of the upright, thus forming a figure 4 and indicating that the important merchant using it traded with the four corners of the country, or even of the world.



Early marks, from top to bottom: unidentified mark from Nayland, Suffolk, representing a bale of merchandise or woolsack with lifting tackle across the ends, stylized cross, and initials; mark of Thomas Silvester with initials on shaft, in Burford Church, Oxfordshire; mark of Walter Coney, 1479, at King's Lynn shows on mast pennants and ship's rope or binding cord for bales; a wool merchant's mark shows cross and pennants, also lifting hooks; the mark of John Beriffe within a shield is on a memorial brass in an Essex church.

To this basic design variations and elaborations were made. Sometimes the merchant's initials were added; sometimes little curly twirls represented the hooks by which bales of goods were lifted, or ornamental patterns symbolized the cords and tassels binding the goods. Sometimes a heart shape was used, indicating that trade, whether in the form of sheep-farming for wool or the tanning of hides, was keeping the life-blood of the nation pulsating.

Perhaps one of the earliest marks was that used by Roger Fitz-Alwyn, the first Lord Mayor of London, as far back as the year 1213. Chaucer refers to the "merkes of Merchantes" and the Creed of Piers Plowman mentions a number in a monastery—no doubt those of benefactors—saying "there is non heraud that hath Half siche a rolle". A fine display lines both sides of the upper walls of the nave of Cirencester church. In gay colours on shields, many of these could well be mistaken for heraldic coats-of-arms. Richard, the real-life hero of the Dick Whittington legend, used one in the form of a circle representing the world, with a cross surmounting it. William Grevel, whose lovely house stands in Chipping Campden, also had a circle, but within a shield, and rising from it the upright 'mast' with a cross and pennants. It can be seen on his memorial brass in the church. Sir Richard Gresham, Lord Mayor of London, used one of heart shape about the year 1537, and it was later used by his son, Thomas, who founded the Royal Exchange. In its capacity as both a port and a centre of commerce the ancient walled city of Chester claims some interesting marks, including one of the earliest; displaying a crescent within a shield, it dates back to 1280 and is that of Robert de Ley.

Sometimes trade implements were worked into the marks; shears are associated with the merchant's mark itself on a memorial brass in Northleach church, Gloucestershire, where there were great merchants. One, John Fortey, was so wealthy that he bequeathed money to no less than one hundred and seventy churches, and also to every prisoner in Gloucester Castle, and gave, too, a sum to each of eighty poor maidens so that they could get married.

There are many quaint, and many unusual, instances of the use of marks. In Queen Elizabeth's reign a man named Comber was tried at Seaford, Sussex, for cutting out the mark of the real owner and substituting his own on the beaks of a number of ducks. In the year 1611 a manuscript was written and illustrated, both beautifully and in unusual style, by a man in Suffolk who incorporated his mark on several pages, but unfortunately it has not been identified. In the year 1365, John de Barwe, of

Coventry and Lichfield, had his mark placed on a certificate of marriage. There is a mark on a cannon, of a type known by the intriguing name of a ring-tail saker, made in 1490 and now in the Tower of London. There is also an instance of the mark of Sir Thomas Gresham appearing on bales of silk from Malines, and an approximately similar mark being placed on disguised bales which appeared to contain silk but in fact contained gunpowder. Marks with similar characteristics were also used by gun-makers and by bell-founders.

In addition to forming a means of identification the marks protected the merchants. In the reign of the first Queen Elizabeth a clothier whose good cloth achieved "great utterance to his muche benefit and profitt" took legal action against another who usurped his mark and put it on his own goods. Customers also were protected, for as long ago as the 14th century it was necessary for bakers to put their marks on the bread that they baked, for loaves were often a source of illness, through using bad flour or tainted water.

For identification and reference the marks were at times jotted on papers, as they are in the margins of H B C minutes of the 17th and 18th century and on invoices, or scratched on walls or structures of buildings. A large beam across the fireplace of a cottage in Blakeney, Norfolk, bears a number of the glyphs, some neatly done, some hastily or crudely cut. Before the harbour silted up Blakeney was a port. Possibly the cottage was originally used as a meeting place for merchants, their representatives, those of shippers, or the sailors, and quick reference to the identifying marks could be very useful. Or it may have been a customs or toll house. Besides the merchants' marks that may be found on buildings there may also be masons' marks, which should not be confused with them.

The use by the Hudson's Bay Company of such signs came late in the history of merchants' marks. As more advanced documentation and recording developed the marks tended to become more specially applied to particular trading, and to individual consignees or certain destinations. They thus became useful for specific signalling for trading purposes, instead of a blanket marking of everything that one merchant produced or handled. That they were widely used in the course of their evolution into modern trade-marks protected by registration acts is evident in the statement of the Lord Chancellor in 1742 who declared that "every particular trader had some particular mark or stamp". Brand names and company symbols in the current manner have now taken the place of the once proudly owned merchants' marks. ◆

1683

1684

1685

1686

1687

1696

Signs of different Outfits drawn on old invoices and in minutes of meetings preserved in Hudson's Bay Company Archives, which the Committee directed should be used to mark shipments to the Bay. Letters under the mark showed destination, as Hayes Island, Rupert River, Port Nelson, Albany River. Significance of early designs is not known, that on 1684 mark may symbolize bagged goods.

Described as "our own old mark" used on scalping knives shipped to York Factory in the 19th century.

A different kind of mark was this iron brand of the Union Flag (the crosses of England and Scotland) ordered by the Committee in 1680 for use in the Bay to burn tallies of wood for the conduct of the Indian trade since "This wee suppose may be sutable to the capacities of these barbarous people . . ."

mason's mark

A EUCLATAW CHIEF

BY E. F. MEADE

author and expert on the history and lore of the southern Kwakiutl people

Chief Billy Assu in front of his house post, wearing regalia including chilkat blanket and raven headpiece decorated with abalone and ermine skins, c. 1910.

PHOTO BY MRS SAM HENDERSON

THE DEATH OF Chief Billy Assu of the Cape Mudge band of the Kwakiutl in February 1965 is more than the loss of a great native leader. His passing marks the end of the greatest era his people have ever known, a century of swift, incredible change in which the entire foundation of the Indian's distinctive native culture was swept away and he was hurled against the white man's highly complex and competitive economic structure.

On the whole, the Indian was not able to make the change, and today his situation, generally, is somewhat depressed and he is lost somewhere between the old way of life, and the new. Some irresponsible whites upbraid him for having preserved so little of his original culture. He is blamed on the one hand, for having lost command of his arts and crafts, and on the other, for failing to keep pace with the white man's progress. We have expected him, in a century, to gain control of a highly complex culture which took the white man twenty centuries to develop.

That the Indian, in isolated cases, could fully adapt to our present way of life is evident in the Wiwekae Band at Cape Mudge on Quadra Island between the mainland and Vancouver Island, and the instance is so unusual as to warrant examination. The reason for their success, I believe, is twofold. They have had an extraordinary ability to recognize and choose strong leadership, and this in turn is a heritage born of the circumstances of their history.

Their history is probably the most consistently warlike and eventful of all the Northwest Coast Indians.* Beside them the reputation of the so-called fierce Haida of the Queen Charlotte Islands pales.

The origin of the Wiwekae Band goes back into the dark of time. Wiwekae derives from Wekae, the name of the mythical founder of the Lekwiltok people (The First Man), the Lekwiltok being the southernmost branch of

*See "The Mute Ghosts of Cape Mudge," *Beaver*, Autumn 1962.

Large Kwakiutl canoe with ceremonially robed bird dancer in the bow. B.C. ARCHIVES

the farflung Kwakiutl-speaking people, whose territory extends from the northeastern part of Vancouver Island to the Bella Coola country on the mainland.

They entered the historic record chiefly through the journals of the Hudson's Bay Company traders, and from the first entry they were called, variously, the Youkiltas, the Ucleta, and sometimes the Laycultus, all corruptions of the word Lekwiltok. By 1860 they came to be known as the Euclataw, and that name remains with them to the present day.

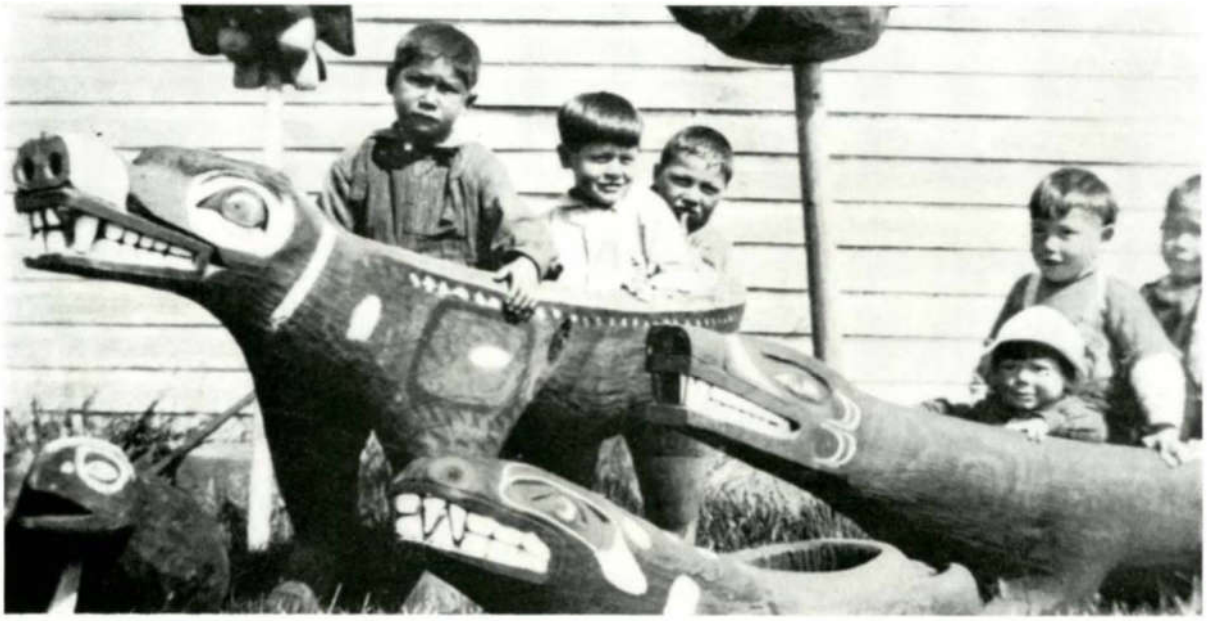
When I first interviewed Chief Billy Assu in 1952 he spoke of the raids carried out in his father's time when the Euclataw made long voyages up and down the coast to capture slaves. The Wiwekae, he said, had the finest war canoes, their bottoms smoothed and polished "like still water." Only the strongest young men were trained as canoemen, and they had their own distinctive paddle beat that enabled them to drive the canoes all night without rest. When dawn broke, they drew their canoes under the tree fringe on a beach, ate and rested until night—then on again. They carried their own dried food and water, and even took their fire ember with them, smouldering in cedar bark within a closed clamshell. They favoured the night attack with its element of surprise and panic, and their strategy and deployment were marvels of organization and leadership.

Though they had apparently long lived in comparative peace with their northern Salish neighbours in Johnstone Strait, there came a time in the very early historic period when the Euclataw changed from a policy of peaceful coexistence to one of aggression and territorial aggrandisement. Quite possibly this change was sparked by a newly acquired superiority of weapons—a fact often recorded in history as a cause for sudden aggression.

But newly acquired muskets would not alone account for the Euclataw suddenly turning upon neighbours with whom they had for centuries lived in peace. The real reason, most likely, was that the Euclataw suddenly needed the territory of the northern Salish. With the development of the fur trade on the coast, the Hudson's Bay Company took a major step in consolidating their position with the establishment of Fort Victoria. Thereafter, the northern tribes journeyed to Victoria, and the itinerant fur trader in a sailing schooner began to disappear from the coast. The Euclataw noted the change. All the northern tribes journeying to Victoria with their furs to trade had to pass through Johnstone Strait, and therefore past the Euclataw village at Jackson Bay. No doubt some fell prey to the pirates, but many must have escaped to tell their homefolk of the new danger from the dreaded Euclataw, who proceeded to capture Salish villages and establish themselves on both sides of the waterway to Fort Victoria as they made their warring way southward.

About 1850 the Wiwekae moved to their present site near Cape Mudge, because, as Chief Billy said, "the blueback [salmon] fishing was better there." Here they built a big village, and protected it with a high palisade, although they had already driven out the few local Salish they had not annihilated.

Billy Assu was not born when these events took place, but he recalled the tales told by his parents. "It was a time of much trouble," he said, shaking his head sadly. "All the time much fighting, much bloodshed."



Cape Mudge children with carved and painted feast dishes, photographed about 1900 by Mrs Sam Henderson.

The fierce Haidas of the Queen Charlottes travelling down to Fort Victoria to trade, paid toll to the Euclataw. Bella Coolas, Tsimshians—all who tried to pass through Discovery Passage—met death or slavery from the canoes that sallied out to meet them.

The Euclataw were not trappers and they knew only one way to acquire the white-man's goods. They turned to it with all their skill and aggressiveness. They had long traded their slave prisoners with other tribes; they continued to do so on a greatly accelerated basis, taking in exchange the wealth-goods that other tribes had acquired from the white traders for their furs. Their command of Discovery Passage gave them a constant supply of slaves through piracy, as well as the goods obtained at Fort Victoria by their prisoners. Thomas Crosby, pioneer Methodist missionary on the coast, wrote that "Cape Mudge was not only noted for its stormy weather, but for its fierce and bloodthirsty people. The Cape Mudge, or Yuk-wil-tow, people lived there. The people of the whole northern coast, after they got through Yuk-wil-toe Narrows (Seymour Narrows) or past Cape Mudge, felt themselves comparatively safe as they had passed what they called the 'death hole'."

At the same time, the Euclataw continued to make their far-flung raids. Every part of the Strait of Georgia knew the terror of their name. In Puget Sound, some of their raids were wars to extinction. In the Fraser River they warred as far up "as the clear water."

Though usually the victors, for they were fine mariners and mighty warriors, there were a few times when fortune turned against them. Twice they openly attacked Fort Langley: on the last occasion, in a frontal attack, they were almost annihilated by the fort's cannon. And their slave-taking raids against the Puget Sound Salish became so frequent that those people finally formed an alliance against them and counter-attacked.

In 1862, Lieut R. C. Mayne wrote of them: "The most important village of this tribe is situated at Cape Mudge. As I have said before, they may be regarded as the Ishmaelites of the coast, their hand against everyone's, and everyone's against them . . . Several battles have taken place at or near Cape Mudge. Upon one occasion they murdered nearly all the crew of a Hudson's Bay vessel which had stopped there for water, one halfbreed only, I believe, escaping." More than once naval gunboats brought reprisal to Cape Mudge.

These, then, were the people whom William Assu was destined to lead—a proud and exceptionally warlike people who had, literally, fought their way through the historic period to a position of importance and command. And they had accomplished this when other Indian bands were in fast decline: some had even been extinguished.

But by no means did the Euclataw escape the impact of the white man who had brought with his trade goods, diseases, alcohol and demoralization. Smallpox epidemics hit the coast in 1780, 1790, and again 1862 when it raged unchecked in most areas until it exhausted itself for want of material to work on. Measles, influenza, tuberculosis and venereal disease added to the toll. And, to deepen the tragedy, there was the effect of alcohol, introduced as a trade item to a people who had never before known it.

At the dawn of the historic period, two-thirds of the Indian population of Canada lived on the Pacific Coast. In the 1770s the population of the Kwakiutl people (of whom the Euclataw were a part) is estimated at 25,000. The census of 1872 showed a total of 3,500. The decline is

staggering, but we have to add to the picture the high incidence of infertility among the survivors, caused by venereal disease, which continued the population decline until 1929.

These were the conditions in the 1860s, when Billy Assu was born. We do not know the exact year of his birth, but it was probably 1867. When I interviewed him in 1952, he told me that his earliest memory was of the palisades of the village at Cape Mudge "all fallen down". Since we know that a gunboat shelled the stockade in 1860, it would appear that the Wiwekae did not rebuild it, or if they did, it was again destroyed by a gunboat in 1864.

It was not that the visits of the gunboats signalled the defeat of the Euclataw, or the end of their wars and piracies. These continued intermittently for another two decades, through Billy Assu's youth and early manhood. But in this period a great change came upon the coast. White settlements spread northward. The trader gave place to the settler and the first loggers.

From their village at Cape Mudge, the Wiwekae looked out upon the vast reach of the Strait of Georgia and saw the approach of this new age. It was the age of the white man, with the settler first, then the logger and the miner, and the maritime traffic. It could not have cheered them. Their old warlike ways were at an end. Their people were decimated by disease. The foundations of their ancient culture had been destroyed, and they had nothing to take its place. It was at this very point in history that many Indian bands gave up their struggle, became extinct, or merged with remnants of other bands for the mere survival of their native identity. At this time the Euclataw faced their greatest crisis. Could they meet the new age and become part of it or would they be overwhelmed and sink into oblivion?

A collection of old Euclataw dance masks at Cape Mudge, about 1900. MRS SAM HENDERSON

They rallied quickly, and did the thing most characteristic of their natures—they faced the new age, as they had faced their enemies of old, with a determination to find a place in it for themselves.

It was a crisis and a challenge, but they were not without their resources. They were by nature intelligent and aggressive, and, as a traditionally warlike people, they knew the value of good leadership. To meet the new age, to take their place in it, the Wiwekae put the emphasis on leadership.

That this was a carefully considered decision is borne out by the fact that William Assu was chosen as a boy to undergo intensive instruction in leadership for the purpose of eventually taking the chieftainship of the band. It was the old Chief Wamish, with the approval of the other chiefs, who adopted Billy Assu and took him in hand for training. That training was long and thorough, and it is unlikely that Billy had the opportunity to enjoy the games of childhood as much as other boys. He had to master the infinitely complex detail of Euclataw social and ceremonial life, the numerous hereditary social positions that belonged to the people and were ranked in order of social greatness, and differentiated by a wealth of titles, crests, and ceremonial prerogatives. In addition he had to know the uses of the many ceremonial dances, and the correct social usages of everything that belonged to the old Indian ways.

Totems were the only sign of past glory in a Kwakiutl village of the 1890s at Knight Inlet. B.C. ARCHIVES

As well, he had to learn how to be a leader of men. And for leadership in the new age, more was demanded than ever before. The new leader would not only have to command authority, respect and position among his own people: he would have to have the sanction and the confidence of the Indian Agent. Without that, he would fail. Too many chiefs on the coast were hereditary chiefs in name only, exerting no beneficial influence over their people.

To these ends Billy Assu's training began, and carried on through his boyhood and youth. But the Wiwekae saw clearly that the new age was a white man's age, and that a good chief would need to know the white man's ways very thoroughly in order to deal with him successfully. Accordingly, they sent Billy Assu, in his youth, not only to work for the white man, but to work with him, to study him, to gain his confidence, to learn the processes of his mind. This was no mere Indian lad going out on seasonal work for the white man for pence. This was a chosen future leader under instruction.

Chief Assu's 20-foot house posts in his neat village of Cape Mudge in 1929 before they were moved to the National Museum. The crests are raven and beaver. The left-hand post is behind the chief in the photo on p. 48.

NATIONAL MUSEUM

Trained and thoroughly skilled in leadership, Billy Assu became chief of the Wiwekae in his mid-twenties. The fortunes and the morale of the band were at their lowest. The original village had fallen into disrepair. There was much indolence, drinking, and fighting. His first act was to enlist the aid of Reginald Pidcock, the Indian Agent, through whom he obtained a government grant to rebuild the village. For himself he built a chief's Big House in the centre of the village, and had two big house posts carved for it by Johnny Kla-wat-chi of Alert Bay. The house posts were painted in natural dyes, and took three months to carve. For them the chief paid eighty dollars, a princely sum in those days. These posts are now in the National Museum at Ottawa.

For the opening of his Big House, Chief Assu held a fabulous Potlatch, to which he invited all the chiefs of the Southern Kwakiutl nation. There were feasting, speeches, and ceremonial dances for days. From Fort Rupert Chief Billy brought a famous speechmaker, to proclaim the greatness of the Wiwekae and the things Chief Billy intended to do for his people.

They were not idle boasts. In swift succession he carried them out. He obtained the services of a teacher-missionary, R. J. Walker. Again Pidcock, the Indian Agent, helped him with materials for a schoolhouse, and somehow he got an itinerant carpenter to stop at Cape Mudge long enough to erect the building with the assistance of the villagers. Soon the children were attending school for the first time, and he himself often spent a day in the classroom.

Financial help from the Indian Agent did not come easily. The agent's funds were pitiably small, but Billy Assu had learnt the white man's ways, and knew how to deal. For the help he received he had to pay in promises to keep his band at peace, to curtail the drinking in the village, to stop the prostitution of Indian girls in the logging camps, and, hardest of all for him, to put an end to the practice of Potlatching.

He kept all his promises, though they cost him dear. He lost long-standing friendships. He was sometimes laughed at, sometimes derided, and often accused of selling himself to the Indian Agent. Still, he persisted. In his heart he bided for time and counted on the young generation that was being educated by his friend, the missionary-teacher in the little schoolhouse behind the village.

Canneries were opening on the coast, and the logging industry was growing. Chief Assu encouraged the men to

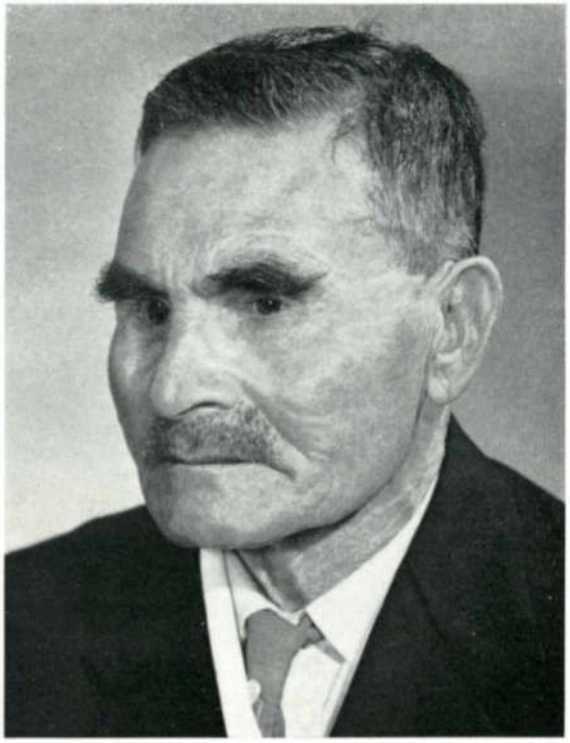
enter these industries. More than that, he became their business agent and conciliator. With his knowledge of the white man's methods, he bargained with the cannery operators for better wages, for a better price for fish, for better equipment for the native fishermen. When the Pidcocks opened a cannery at Quathiaski Cove, the Wiwekae provided the labour force, and the band turned almost entirely to commercial fishing. Through his early association and friendship with the Pidcocks, there was no exploitation of the Indian, such as occurred at other canneries.

By now, Chief Billy did not have to carry the burden and struggle of leadership alone. The responsible members of the band saw the benefits of his policy in the progress of the people. They joined him in council and shared in his efforts to obtain a larger share in the growing economy of the area.

One very large threat to the band's new-found economic security came when the Pidcocks sold the Quathiaski Cannery to Anderson. Anderson introduced a token system of payment for fish, whereby the fisherman was paid in tokens that were negotiable only at Anderson's cannery store. It was a vicious system, giving the cannery a virtual monopoly in the area. There were rumblings of protest and discontent from the white fishermen, but it was Chief Billy and the Wiwekae who led an all-out attack to have the token system outlawed.

Alcohol had been a problem with the Indians from the time of the first trader. Cape Mudge village was no different from other Indian villages of the time. For a while Chief Billy succeeded, with the help of R. J. Walker, in keeping liquor out of the village, but the problem broke out again on one notable occasion. The steamer *Cottage City* was wrecked on Willow Point in 1911, and all its cargo mysteriously disappeared into local hands. It had on board a large quantity of wine and spirits which the Indians of Cape Mudge pirated as their share. Drunkenness broke out, and ran through the village like an epidemic. Chief Billy called his supporters together and held council. They created their own police force, made arrests and levied staggering fines. The wine and whisky vanished, and life in the village returned to normal.

These were but a few instances of his leadership. Everywhere in his village, in the smallest home, by the most insignificant individual, his strength and authority was felt. But not with unkindness, only with firmness and considered judgment. To his enemies—the enemies of his people—he could, in his younger days, be ruthless, and there were chiefs on the coast who learned the hard way that to deal with Billy Assu was to deal straight. There was no other way.



Chief Billy Assu as he looked in 1953. A. WALDREP

The white man learned this, too, often to his sorrow. A renegade whisky pedlar once landed at the village, whereupon Chief Billy had him brought before him. The pedlar pleaded for his freedom, promising never to return. The chief accepted his promise and allowed him to go, but the man returned in the night and was caught. Chief Billy stripped him on the beach and had him flogged until he was almost lifeless.

The white men—settlers and townsmen alike—respected Assu. His word was his bond. But in the long span of his life, he never fraternized. He was basically an Indian of the old ways, proud and aloof, sufficient in himself, yet his vision was into the future: his movement was always forward with his people.

In time he came to be widely known, wherever the concern of his people took him. And that concern was not only for his own band, but for Indians everywhere. For more than half a century he led his band through great changes, momentous events. With age his stature grew. He became the patriarch of his people.

He was a great chief. Viewed in the frame of his time and his people, and what he did for them, he was perhaps the greatest chief the coast has ever known. ◆

NORTHERN BOOKS

THE POLAR WORLD

By Patrick D. Baird. Longmans Canada Limited, Don Mills, 1964. 328 pages, illus., maps, diagrams. $6.50.

Reviewed by Norman L. Nicholson

The scientific knowledge of the Arctic and Antarctic has increased at an almost unprecedented rate since World War II. Much of this knowledge has been published in periodical or "fugitive" literature which is not easily accessible unless one is a highly specialized student of Polar affairs. Conequently this book is welcome in that the author has been able to sift through a large mass of information and data, add to it his own extensive experience and judgment and provide a readable, modern text.

The structure of the book is clearly conceived. Of the nineteen chapters, the first fourteen are devoted to the Arctic and the remaining ones to the Antarctic. The Arctic section begins with a history of exploration and then deals with the systematic geography of the area before going on to regional considerations. This was much the pattern with *Geography of the Northlands*, published some ten years ago, and to which the author pays tribute.

The individual chapters in the book are inclined to be uneven in their coverage. Some deal with their topics very fully and are quite up-to-date, while others are more superficial. At times this can be justified on the grounds that some aspects of some subjects are already covered better elsewhere. This applies to "Landforms of the Arctic" which, somewhat refreshingly, spends little time on glacial features of erosion and deposition. These have, after all, been dealt with at great length in other, easily available, publications. Instead, emphasis is given to the ice shelves of north Greenland and Ellesmere Island, permafrost and permafrost engineering, patterned ground and pingos. These are current topics about which there is much curiosity and which will have so much bearing on the successful colonization of the far north. Equally pertinent is the chapter on the Arctic Seas. As the author points out, "if there is one central fact about the Arctic region, it is the sea" and with economic developments on the shores of that sea looming on the horizon, the peculiarities of the northern ocean assume a more than academic significance. In this, as throughout the book, the author's concern with the applied aspects of arctic geography—the utility of arctic study—is evident.

Arctic flora and fauna are less well treated. In the first place, despite the title, this chapter also deals with some Antarctic topics (notably the penguin). But more critical is the lack of information on the geographical distribution, within the Arctic, of plants and animals. The division of the tundra vegetation "into six main plant communities in three groups" is laudable but where is the fell field most common? or where does one find the dwarf shrub-heath tundra? Despite the well-known dearth of ecological knowledge of the tundra, attempts at more detail could have been made as was done in the *Atlas of Canada* as long ago as 1956.

One suspects that some of the unevenness of treatment from one chapter to another results from the author's personal preferences. For instance, his interest in polar transportation is well-known, not the least through his exploits as commander of Exercise Musk-Ox, and this is evident in the pages dealing with this subject. They range from sled travel to under-ice nuclear powered submarine tankers and from insurance premiums on the Hudson Bay Route to "safe" ice thickness for landings of heavy wheeled aircraft.

However, in terms of originality of contribution, the portions devoted to the Antarctic must rank high for here Mr Baird has been able to incorporate many of the results of the International Geophysical Year of 1957-58.

Two things consistently troubled this reviewer in using the book. One was the omission of items from the "Further Reading" lists at the end of each chapter. Coming to mind at random are such items as Andrew Taylor's monograph on *Geographical Discovery and Exploration in the Queen Elizabeth Islands;* Kenneth Hare's work on arctic meteorology and climatology, and the studies of J. B. Bird and the Geological Survey of Canada on arctic landforms. The second thing I missed was a good index. The one provided is very superficial and hardly worth the compilation. But I did like the sketch maps and diagrams—neatly, clearly, and cleanly done—and the photographs, which are well chosen and show commendable restraint in selection considering that the author is dealing with such photogenic parts of the globe.

Professor Nicholson, former director of the government Geographical Branch, is with the department of geography at the University of Western Ontario.

MEN AGAINST THE MOUNTAINS

By Alson J. Smith. John Day Company, New York. 1965. 320 pages, illus. $5.95 (U.S.)

Review by Gloria Griffen Cline

Of all the "Mountain Men" who roamed the western part of North America in the first half of the nineteenth century, probably none has captured the popular imagination as greatly as Jedediah Smith. Among the first to be attracted were Harrison C. Dale who published *The Ashley-Smith Explorations* as early as 1918 and Maurice Sullivan whose *Travels of Jedediah Smith* appeared in 1934

to be followed two years later by his Smith biography. Dale Morgan, the meticulous Utah scholar next joined the throng to write within the last decade and a half two volumes relating to Smith's explorations which are the most definitive to date and are likely to remain so in the future. However, Jedediah Smith interest does not end here. Each year the Jedediah Smith Society with headquarters at the University of the Pacific in California holds its annual "Jedediah Smith Breakfast," and Sacramento State College, its neighbour, boasts a marker on its campus indicating where Jedediah Smith crossed the American River in 1827.

To this host of Jedediah Smith admirers has recently come Alson J. Smith (apparently no relation) who is the author of numerous books on diversified subjects. In *Men Against the Mountains*, Mr Smith retells the exciting story of Jedediah Smith's two overland expeditions to California, his trek across the Sierra Nevada Mountains in 1827 making him the first white man to negotiate this barrier, and Smith's escape from the Umpqua Massacre in southern Oregon while journeying to the Columbia.

Virtually no new information concerning Smith's activities is presented here for the author has relied heavily upon the number of secondary sources on this subject which are readily available. However, Mr Smith does attempt to indicate to the reader that he has worked assiduously with manuscript materials; for example, numerous footnotes refer to documents located in the Hudson's Bay Company Archives, but Mr Smith has never worked in this repository, thus gaining his references from someone else's footnotes—a practice not considered "cricket" in the historical world!

Mr Smith shows very little grasp of the broad history of the American West for he makes mistakes almost too numerous to mention. For instance, he mentions that Don Bernardo Miera y Pacheco "accepted the old myth about a San Buenaventura River" (p. 64) when actually he was the originator of it; the scarcity of buffalo south of Utah Lake is pointed out to have plagued the Smith Expedition, but buffalo never ranged that far south in Utah during the Caucasian period; the Virgin River was not named by Smith in honour of Thomas Virgin but by the Spanish for a more ethereal being; and virtually little understanding is displayed by Smith in his treatment of Peter Skene Ogden and the Snake Country Expedition.

However, on the positive side of the ledger, *Men Against the Mountains* is a well-written book which captures the flavour of the West. Although it will not be of interest to the scholar, the general reader will find it informative and enjoyable. Even this reviewer who is familiar with the Jedediah Smith "Story" and was critical of some of Mr Smith's data and interpretations, had difficulty in putting the book down before finishing it.

Dr Cline, who is on the staff of Sacramento State College, has written many articles on the fur trade and is the author of "Exploring the Great Basin" published last year.

FIVE FUR TRADERS OF THE NORTHWEST

Edited by Charles M. Gates, with a new foreword by Theodore C. Blegen. Minnesota Historical Society, St. Paul, 1965, 296 pages. $7.25.

Reviewed by Shirlee A. Smith

Fur trade readers will be glad to know that *Five Fur Traders of the Northwest*, first published in 1933, has been reprinted. The book consists of diaries by Peter Pond, John Macdonell, Archibald N. McLeod, Hugh Faries, and Thomas Connor.

The earliest diary is that of Pond which begins in 1756, but because of his phonetic style of writing it is not easy to read. It is about Pond's experiences in the Indian wars, and the fur trade, before his forays into Western and Northwestern Canada. The descriptions of Indian ceremonies, clothing, food, and dwellings are colourful and detailed. For this edition a completely new transcription was made, which is a decided improvement over the 1933 one.

John Macdonnell, a clerk in the North West Company, writes about a trip from Lachine to the Qu'Appelle River in 1793. His informative account of the route in which he names and describes the portages will be useful to researchers. He has an appealing turn of phrase, such as on page 78 where he says, ". . . these lakes are in this River what knots would be on a cord . . . ."

By far the best diary is that written by Archibald N. McLeod, a shrewd and insensitive trader who had charge of a Department for the North West Company. This narrative, written at Fort Alexandria on the Assiniboine River 1800-01, clearly reveals the minute details of fur trade life. His entry for November 25, 1800, is a good example:

> A very mild day, the most of the Snow melted today. I sent E. Ducharm for the Red Deer that the hunters kill'd Sunday, La Rose &. H. Ducharm I sent to look for Birch to make chairs. Valle went to get wood for a Sledge, Roy took a Doze of Physic, I scolded Girardin, . . . he is making me a pair of Deer skin trowsers, old Parant, is busy making a Slay to haul the fire wood home with, Danis is making a Couple of window Shutters

The diary attributed to Hugh Faries, a clerk in the North West Company, was written from the Rainy River Department in 1804, and like McLeod he gives a good account of life at a fur trade fort.

Thomas Connor, also a Nor'Wester, writes from the region of Cross Lake and the Snake River in present-day Minnesota, during the winter of 1804-05. The diary is short, 29 pages. Liquor seems to be the main trading item; consequently, Connor spends most of his time dealing with troublesome Indians.

The index has been enlarged and improved, but for a quick reference source one wishes that such words as bosses, dépouilles, taureaux, lisses, tranches, casse-tête, and steelyards had been given individual listings.

The book is well edited, but there are one or two footnotes that could have been updated. Fowle did misread Franchère's writing (p. 76)—it was John Siveright who was at Fort Coulonge; and "Mad" McKay (p. 106) is not that obscure, as there are some biographical details on him in the Winter 1954 *Beaver*.

Mrs Smith is the librarian at Hudson's Bay House.

A COLOURED KEY TO THE WILDFOWL OF THE WORLD

By Peter Scott. Burns & MacEarchern Ltd., Don Mills, 1965. 91 pages, illus., $2.50.

Reviewed by R. W. Sutton

To the Britisher, grouse and partridge may be wild, and they may be fowl, but they are most certainly not wildfowl. The title of this book, then, refers to wildfowl in the strictly British sense, i.e., the wild ducks, geese, and swans. No others need apply.

Since it was first published in 1948 this work has undergone some five

revisions. This is due, in part, to the fact that the first editions, in black and white only, clearly called for the production of an edition in colour. Of more importance has been the sheer busy-ness of taxonomists who continue to shuffle, revise and rename many of the world's wildfowl — notably the Canada geese. Thus this present edition brings us up-to-date on nomenclature, but we may rest assured that the game of musical chairs, as played by wildfowl taxonomists, continues and will inevitably result in further revisions.

As it now stands the key is excellent, far superior to the earliest editions. Illustrated in full colour is every species of duck, goose and swan known in the world — these by Peter Scott, the dean of wildfowl artists. This alone should make it of value to both hunter and naturalist. Further, the present edition presents an excellent preamble, a "ready-reckoner," as it were, dealing with basic waterfowl identification. Another useful addition has been the utilization of six pages to explain the complexities of classification and nomenclature. This is presented with commendable clarity, and is something which other wildlife texts might profitably emulate.

Those naturalists, biologists and wildfowlers who do not yet own a colour edition of this work (there was one in 1957) are urged to bring themselves up to date with this thoroughly practical and attractive volume.

Mr Sutton, Museum Co-ordinator of the Manitoba Museum of Man and Nature is a naturalist well known for his writing and broadcasting.

EXPLORATION OF ALASKA 1865-1900

By Morgan B. Sherwood. Yale University Press, New Haven and London; McGill University Press, Montreal, 1965. 207 pages, illus. and maps, $6.50.

Reviewed by Dorothy Jean Ray

Numerous publications will appear from now on to celebrate Alaska's centennial purchase from Russia in 1867, but unfortunately, many will be the usual pot-boiler concoctions of glib pen and little information. Therefore, a book of such high quality as this, prepared by a historian who not only has his facts in focus, but has a few new interpretations garnered from unpublished manuscripts, is perhaps an omen of better prospects ahead.

The book is more than a chronology of Alaskan explorations between 1865 and 1900; it also includes all scientific researches undertaken during the same period, often inextricably related because the latter half of the nineteenth century was the heyday of the natural scientist, whose basic business often was exploring.

The final chapter, called conclusions, actually is a summary of events compiled in the foregoing chapters, beginning with the 1865 Western Union Telegraph Expedition to the 1900 rash of surveys by the United States Geological Survey, which ended the basic explorations. The book is organized in such a way that the events and agencies involved (*i.e.* the Army, the Signal Service, the Navy and Revenue Marine) vie in interest with the men who carried out the work. Mr Sherwood elevates several to the rank of hero and devotes an entire chapter to Henry Allen, William Healey Dall, and Ivan Petroff.

The author successfully draws everything into a meaningful web, and goes so far as to point out (correctly) that missionaries and prospectors were poor sources for scientific data, particularly anthropological material that was soon to disappear. On the other hand, he neglects some valuable work in this field. He does not mention John Murdoch's monograph on the Point Barrow Eskimo (Bureau of Ethnology) and merely glances at Edward William Nelson's enormous contributions in another report, *The Eskimo About Bering Sea*it.

For the most part, Mr Sherwood evaluates events and persons in their proper perspective (Henry Allen's remarkable journey in central Alaska; Alfred Brooks' splendid geological achievements; Frederick Schwatka's writings — unoriginal despite great publicity), but why he should devote a whole chapter to Petroff, who at best was a dubious scholar, is difficult to fathom. Petroff's only lasting contribution was his translations of Russian documents. The 1880 census for which he was "wholly responsible" (page 57) was by Petroff's own admission, in the census preface, a compilation of material gathered from a huge area by others: "Captain E. E. Smith [Arctic coast as far south as King Island] . . . Mr E. W. Nelson . . . the traders, Messrs Harper, Mayo, and McQuesten [the Yukon] and . . . Mr Alexander Militich [southeast Alaska]." Correspondence in the U.S. National Archives includes Petroff's signed confession to fraudulent translations and information, and within such circumstances, a scientist or historian could scarcely use Petroff's material without rigid controls.

Nevertheless, no matter what one thinks of Petroff, or even Dall, whom the author paints larger than life, this is a first-rate book, and the interpretations of the various personalties within the chronology of events make lively reading.

Mrs Ray is an anthropologist who has devoted years of study to Alaska and its peoples and is the author of numerous works including "Artists of the Tundra and the Sea."

A BLACKFOOT WINTER COUNT

By H. A. Dempsey. Glenbow Foundation, Calgary, 1965. 20 pages, illus. 75 cents.

It is a pleasure to welcome this first Occasional Paper to be published by Glenbow Foundation.

The subject treated by Mr Dempsey, archivist of the Foundation, is a winter count, the system by which

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the Plains Indians kept track of the years by one outstanding event in each, the season being reckoned from one summer to the next summer (in the same way as H B C Outfits). These records were usually kept by memory and learnt by one generation from the previous generation, although occasionally the record was kept by inscription on a hide. In this century some educated Indians have written down their memorized winter counts.

Here Mr Dempsey gives year by year the winter count of Bad Head or Father of Many Children, a minor chief of the Bloods, which covers the period 1810 to 1883 and was the only Blackfoot winter count known to have been painted on a skin, though neither a missionary nor a police constable who separately collected the count gave a description of the skin. In the Glenbow publication the Blackfoot term for each winter count has been literally translated by Senator James Gladstone of the Blood tribe. Comments by Mr Dempsey gleaned from various sources correlate historical records with Bad Head's count. He found that dates checked with early records of deaths, attacks, epidemics, arrival of whites and so forth show a high degree of accuracy.

This is an unusual document, its interest greatly enhanced by the careful research which has gone into the explanation of Bad Head's counts. —*M.B.*

Reconstruction of the mission of Sainte-Marie among the Hurons, in July, showing bastion, palisades, Huron longhouse, residence and work on the barracks. O.U.P.

SAINTE-MARIE AMONG THE HURONS

By Wilfrid Jury and Elsie McLeod Jury. Oxford University Press, Toronto, 1965. 128 pages, illus. $1.50.

Reviewed by Adelaide Leitch

This new paperback edition of the 1954 book is published with superb timing, for Dr Jury himself is now supervising a full-scale reconstruction of Sainte-Marie-among-the-Hurons. It is a project made possible only because of the wealth of archaeological data assembled from the "digs" described in this book.

The Jesuits of the 17th century were the major chroniclers of the age. They described in minute detail everything about this land bordering the Georgian Bay of Ontario—*except* their own central Mission. On that they said little. Here, now, is a book to fill the gap, written with a particularly happy blend of archaeological data and lively historical research. And it makes excellent reading.

The first two chapters are pure history. They set the scene admirably for the following detailed account of the archaeologists' work—and do it so well, in fact, that the reader almost holds his breath as he waits for the next discovery laid bare by the sharpened shovels and the clean whisk brooms of the workers. He is told a good deal about the methods of the archaeologists, as well as about the discoveries made.

Sprinkled through the book are vivid little glimpses into the early life of the Mission . . . the prized chicken eggs from the little barnyard, and the terrible decision as to who should get each egg . . . the work of the donnés, who gave their lives to the work of the Jesuits . . . the canoe brigades from Quebec.

The four years that the Jurys spent examining the Sainte-Marie site were crowned by a discovery which Dr Jury called the "greatest reward of a lifetime of excavating for Canada's past." This was an ancient piece of construction which he deduced to be the first lift locks in all North America—and far inland when all other settlement was nearer the coast.

The picture section at the back of this little book is disappointing, and does not come up to the standard of the rest of the book. Reproduction lacks the sharpness and definition it should have.

Nevertheless, this is a book to whet the reader's appetite for more, and it has appeal both for the serious student and for the armchair reader.

Writer and photographer, Miss Leitch is the author of numerous articles and books about Canada and its people.

TOTEM POLES IN STANLEY PARK

By S. W. A. Gunn, 1965. 24 pages. Obtainable from W. E. G. Macdonald, 675 Davie Street, Vancouver 2, B.C. 75 cents.

Though strictly a product of the north Pacific coast, the totem pole (like the Sioux feather warbonnet) has come into wide acceptance as symbolic of the Indian, however remote his tribe from the original concept. In addition there has been much misunderstanding of the function of the eye-catching carved cedar posts.

In this booklet Dr Gunn explains briefly the different types of totem poles in a way that will give the viewer a sound grasp of the nature of the poles and clear away many misapprehensions. He then describes in detail the poles, or replicas, that now stand in Stanley Park, Vancouver; he gives, so far as it is known, their origin, provenance, carvers, and the significance of the crests shown. Moreover he gives due credit to the present gifted carvers—Bill Reid,

Doug Cranmer, Ellen Neel—who have copied and restored the old poles.

A few revisions might be made when another edition is printed (for there should be a good demand for this publication). For instance the statement ". . . no other people having such aboriginal craftsmanship and symbolic art" is far too sweeping, bringing to mind Polynesia and Central America. Among the natural pigments, charcoal and soot were more commonly available than coal. The two winged thunderbird posts carved by Charlie James could hardly have been interior corner-posts. And Tsonoqua, on the last page is a detail from the salmon pole not the Sisa-Kaulus pole.

With its good illustrations and sound text this guide is very much worth while for anyone who looks at totem poles, whether the ones specifically described in Stanley Park or others.—*M.B.*

DENEKI, AN ALASKAN MOOSE

Written and illustrated by William D. Berry. Macmillan, New York; Collier-Macmillan Canada, Galt, 1965. 46 pages. $3.50.

Reviewed by William O. Pruitt, Jr.

On the western edge of Mt McKinley Park lie some small, shallow lakes, surrounded by spruce taiga and muskeg. This is the home range of Deneki, a moose, whose life from calfhood to adulthood Mr Berry follows in drawings and words.

Bill Berry is widely known for his illustrations in several books on mammals, for his paintings of mammals and birds and for his now-classic childrens' book *Buffalo Land*. Now he has turned his eye and hand to moose. I can scarcely contain my enthusiasm for "Deneki"—the calf looks like a moose calf, Deneki's mother is accurately portrayed in repose, alarm, attack, and, as the seasons pass, her conformation and surface texture change as her coat changes. The land, the vegetation, the ducks, spruce grouse, voles, red squirrels, wolverines, grizzlies, wolves are all portrayed; the grizzly's muscles bunch and ripple, the wolves look like real wolves and the wolverine is accurate. The text is biologically correct and written with the keen insight of a master observer. *Deneki* is ostensibly a childrens' book but it will also offer pleasure and interest to all who love the north country.

In North America north of Panama about one-fifth of the land area is suitable habitat for moose. Not only is this vast northern area of the continent suitable for moose, but moose are by far the most efficient users of it. As the population explosion pushes more humans into the North, moose (both wild and domesticated) will in future become more important as a source of protein. And the item in most critical supply in the world today is protein, not kilowatts or foot-pounds of thrust or iotas of national prestige. The white man in North America is unfortunately not moose-oriented. Our culture has evolved primarily south of moose habitat and we have no moose counterpart of Peter Rabbit, Brer Fox, Bambi or Chanticleer. Deneki would well fill this gap in our culture. I would like to see a copy of Deneki placed in every school library across Canada and Alaska.

Dr Pruitt, who formerly lived in Alaska, is now Associate Professor of Biology at the Memorial University of Newfoundland.

PLACE OF QUIET WATERS

By Margaret McIntyre. Longmans Canada Limited, Don Mills, 1965. 282 pages, illus.

The idea of getting away from it all on a lonely island and living off the land (or sea) is one that occurs to many people in our time-bound, competitive culture. Generally it is realized to be impractical and relegated to dreamland, but a few hardy souls actually try it. Those who have been brought up to urban life rarely achieve this return to supposed simplicity, for they are a special breed who can live with nature—and by the bounty of nature—and succeed. In this case two women, one a professional musician, the other a secretary, had the courage to try it out and their experiment lasted through two seasons.

They were completely impractical in their approach, loading themselves with unsuitable equipment, ignorant of life in the wilds, but they did succeed in building themselves a house on an island off the British Columbia coast. This was probably their greatest achievement and one that gave them immense satisfaction.

These were literate women and the description of their retreat—not uninhabited but so remote that contact with the supply steamer had to be made by small boat at sea—is entertaining and often appealing. But the frankness with which the author reveals their incompetence, slovenliness and selfishness does not enlist sympathy.—*M.B.*

Reprinted

EXPEDITIONS TO THE CANADIAN ARCTIC

By P. D. Baird

This 16-page pamphlet lists sea and land expeditions from earlier times to 1918, naming leaders, vessels, objectives and results, and publications describing each of the expeditions.

Available for 35 cents from
The Beaver, Hudson's Bay House
Winnipeg 1, Manitoba

INDIAN TALES OF THE CANADIAN PRAIRIES

By James F. Sanderson, 1965. 16 pages, illus. Historical Society of Alberta, 95 Holmwood Avenue, Calgary. 50 cents.

This is a group of 19th century reminiscences of strife and death, scalping and legend, among the Plains Indians. The author was born at Fort Garry, son of an H B C officer, and went west where he traded and worked as scout and interpreter for the North-West Mounted Police. He wrote these stories of bloodshed and bravery in 1894 and they were published this year in the Alberta Historical Review. The tales were gathered at first-hand and throw an interesting light on Indian ways.

FREDERICK ALBERT COOK

By Russell W. Gibbons, 1965. 24 pages, Sullivan County Historical Society, Box 335, Hamburg, N.Y. 50 cents (U.S.)

The Cook polar controversy will probably never be settled since proof is impossible but his achievements are now receiving kinder consideration than was the case some decades ago. Staunch supporters are members of the Dr Frederick A. Cook Society who last June on the centenary of his birth published this commemorative booklet which, while offering no new material, will be of interest as an outline of Cook's career.

NORTHERN OUTPOSTS OF THE FOREST

by Egon Bork

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